CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, MARCH 4, 1837. NO. 812.---VOL. XVI.---NO. 9.

RELIGIOUS MISCELLANY.

EXHORTING CHRISTIANS TO MODERATION AND TEMPER IN THEIR MANAGEMENT OF CONTROVERSY.

I wish they who are adversaries to my persuasion, would learn at least the modesty of one of the earliest writers for Christianity since the Apostles, that we have, I mean Justin Martyr, disputing with a Jew, and pleading for the honor of Jesus Christ, whom he calls 'God by the will of the Father,' and one who 'ministered to his will,' before his incarnation. This person attempts to show, that Jesus Christ did pre-exist of old, as a God, (in *his* sense,) and was born afterwards of a virgin; but because, as he says, there were some who confessed him to be Christ, and yet denied those points of his pre-existence and his miraculous birth of a virgin, that Father calmly says to his adversary, 'If I shall not demonstrate these things, that he did pre-exist, and was born of a virgin; yet still the cause is not lost, as to his being the Christ of God; if I do not prove that he did pre-exist, &c. it is just to say that I am mistaken in this thing only, and not to deny that he is the Christ; for whomsoever he be, that is every way demonstrated, that he is the Christ.' And as for those Christians, who denied the above said things, and held him to be only a man, born in the ordinary way, he only says of them, *to whom I accord not.* He does not damn them, who differed from him, nor will say the Christian religion is subverted, and Christ but an imposter, and a broken reed to trust on, if he be not the very supreme God, (the ranting dialect of some in our age;) no, but still he was sure he is the true Christ, whatever else he might be mistaken in. It is desperate wickedness in men to hazard the reputation of the truth and holiness of the blessed Jesus upon a difficult and disputable opinion; to dare to say, that if they are mistaken in their opinion, which I verily believe they are, then Jesus Christ is a *liar* and *a deceiver*, a *mock Savior*, and the like. What is this but to expose him to the scorn of infidels?

So that I see with sorrow, that to this very day, even among professed Christians themselves, Christ crucified is to some a stumbling-block, and to others foolishness. If he be not as good and great as the God who appointed him for a Savior, though he be allowed to be a *man approved of God*, by signs and mighty wonders, which God did by him, and by whom God made the worlds, as the instrument; though he be granted to be one in whom dwelt all the fullness of the Godhead, so as it never dwelt before in prophets or any other; though he be one with the Father, by *unity of consent and will*, as Calvin interprets John x. 30, one in *testimony* with the Father and Spirit, as Beza and many others understand that in 1 John v. 7; though he be the most lively visible *image* of God that the world ever saw, so that he who sees him does, in great measure, *see the Father*, as in a *bright mirror*, John xiv. 10; though he be owned and served, as one *far above* angels and archangels, and *over all* powers in heaven and earth, a God or Ruler, the great administrator of God's kingdom, both on earth and in the invisible *hades*, as *having the keys*, or ministerial powers of *death and hell*, Rev. i. 18; yet, after all this, if he be not the very supreme God himself; nay, to complete the absurdity, if he be not the very *same* God, whose Son and Image he is, he shall be no mediator for them. They do, *ex hypothesi*, or on this supposition, openly disown him for their Savior and Confidence; they are ashamed to trust in him, and seem rather to deride and reproach him, as insufficient and contemptible, than to believe on him. These things are to me a very grievous offence, who think it a great pity that so excellent a constitution as the Gospel is, so amiable to contemplate, so proper to entertain our thankful admiration for the grace and wisdom it contains, should either be lost in the clouds of an affected obscurity, or exposed to the derision of ungodly scoffers.

It is yet a farther grief to think, what a fatal stop is hereby put to the progress of the Gospel; whose rejection by Jews, Mahometans and Pagans, is undeniably occasioned by the common doctrine of the incarnation of God. One may read in Le Compte's history of China, how the heathens derided the Christians' doctrine of a mortal God; and upon that account esteemed Christianity as fabulous as their own religion. And Doctor Casaubon, in his book of *Credulity and Incredulity*, says, he could prove by many instances out of history, that this 'doctrine has kept more people from embracing the Christian faith, than any other thing he knew of.' Now though I grant, that if it be the certain truth of God, this must be no argument against receiving it; yet surely it should make men very cautious and impartial in their inquiry about it, lest they bring on themselves the woe denounced against them by whom offences, that is, stumbling blocks in the way of the Gospel, do come.

In the mean time, in the midst of these troubles, it is a great and sweet refreshment to wait and hope for a remove to the *mount Moriah*, the land of vision above, where all these shades of melancholy night shall vanish away, and an eternal day of clear light and peace shall shine on them, 'who love our Lord Jesus in sincerity;' in whose glorious dignity I rojoice; nay, I desire to boast and glory in this exalted, enthroned Redeemer; for 'worthy is the Lamb to receive glory,' and honor, and blessing, and power. Amen. So be it! Now to him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God, even the Father, to him be glory and dominion forever. 'But this I confess unto thee, that after the way, which they call Heresy, so worship I the God of my Fathers, believing all things which are written in the law and the prophets.' Acts xxiv. 14.—*Emelyn.*

GOOD SENTIMENT.—The Boston Pearl says that *profane language* is to conversation what ten-inch spikes would be to veneering—splitting, shivering, and defacing it. It is in bad taste, offensive to a majority, and gratifying to none.

A CHURCH TOWER IN THE DISTANCE.

The following, by the editor of the United States Gazette, is in a vein of beautiful morality. We have often followed out, as we walked down Chesnut street, the same train of sentiment, and felt that the man of business of the city should feel thankful for such a remembrancer of another and a better world. We therefore heartily express our gratitude to the excellent editor for the happy manner in which he turns it to account; and we are especially obliged to him for suggesting a new bond of union between the diocese of New Jersey and the city of brotherly love.—*Missionary.*

ST. PAUL'S CHURCH, CAMDEN.

Our business, and our pleasure too (for they are united, and hence, as we have more of the former than any other man in the city, we must be allowed to enjoy as much of the latter—for which, let us and our friends be grateful) but our business leads us up and down Chesnut street some five or six times every day, and as in the course of a quarter of a century, one may be supposed to have become familiar with nearly all that is to be seen in that great avenue, the ladies and the contents of Mr D. Young's store excepted (those wonders always attract the eye and always excite admiration—we are alluding to the ladies and to Mr D. Young's store) and so we and other people gaze at them with delight;—but when not occupied by these collateral attractions, we have not unfrequently 'cast our eyes' upon the green forests of Camden on the other side of the river. During the summer, as the dense foliage of the trees was slightly opened, or the tops bowed, by a passing breeze, we could see something that resembled a tower, whose chalky whiteness beautifully contrasted with the rich green of the woods in which it was enclosed. We thought then but little of the building; but as autumn came, and the green of the leaf turned sear and thin, the outlines of the building became more and more distinct, and as they fell by the frost or were shaken down by the gale, the object of curiosity became more and more visible. At length winter stripped the branches of their covering, and displayed the tower to which we refer; but a distance of two miles and the intervention of branches of trees are obstacles to precise observation; and, though curious to know what it was, we had to content ourselves with vain imaginings.

A few days since, an afternoon's sun was shining clear upon the tower, and its outlines were most distinct. We paused near the new banking house at the corner of Fourth street, to gaze at the object and wonder about its use, when a friend, struck with our position, inquired the cause—especially as some half a dozen others, seeing us peering across the horizon, stopped and gazed with equal intensity, lest something wonderful should pass without their seeing it.

We made known to our friend the cause of our curiosity.

'That,' said he, 'is the tower of St. Paul's Church, a beautiful edifice belonging to the Episcopalians—the church itself is not visible at this distance.'

We thanked our informant, and proceeded onward, marvelling that we should not have known what it was. And yet the fact that we had so long gazed and wondered, kept the circumstances in our mind, and gathering round our stove with honest Hunter that evening, we fell into a train of thought upon the different aspects of the white tower, and the prominence which it assumed under particular circumstances; and before we (Hunter and ourself) had thought long upon what seemed a curiosity, we arrived at a conclusion that all was natural and perhaps instructive.

In the summer of our life, when all is sunshine and the things of this world look bright and joyous around us, how unapt are we to seek the house of worship!—If indeed we look towards it, the view is intercepted by the thick gathering of worldly pleasures or worldly observations. 'Tis true we sometimes catch a glimpse, when some sudden blast sweeps away the accumulation of pleasures or of gain—when the tempest of adversity crushes the hopes that we have cherished, we see over the ruins of our expectation, the great object which prosperity had shut out; and, seen thus, through tears, it is gilded with rainbow hues, such as no pleasure could pour upon it. But a change closes the avenue, and shuts from us the sight we ought to cherish—the season moves on, and what is beyond its short-lived pleasures is soon concealed.

But summer passes away, and with it fade its proper beauties—the leaves which it has nourished in luxuriant growth, are seared by frost and scattered by the blast. The autumn of life shows us that what constituted the source of summer pleasures were suited to the season, and not to our nature—that they indeed were not only evanescent, but they hid from us things that pertain to our good—and that the very storms of adversity or the frosts of fast coming age, while they indeed sweep away the objects of temporary gratification, do by the same means enlarge our vision, and open to our view the things that pertain to our happy enjoyment.

Happy indeed is he who, living near the sanctuary, sees early spring decorate its courts with flowers, and summer shade, but not hide, its venerated roof—who brings the fruit of teeming autumn an offering to that altar, where he is to hide him from the blasts of winter. Nor shall it be ill with him who turns thitherward his face even in autumn's chillness, and feels that the beams of a sun which has arisen with healing under its wings, are reflected with light and heat from that object which summer garishness had hidden from the sight.

We have heard of a man who offered himself as a candidate for church fellowship. He was examined as to his knowledge of divine truth and his experience of divine things. He professed to have been recently converted. Upon being asked, 'who did this work of which you speak?' he replied, '*Why, I did a part and God did a part.*' The answer was well nigh securing his seclusion, until one of the deacons, solicitous to know precisely what he meant, interrogated him farther—'And what part did you do?' 'Oh,' said the honest man, 'God convinced me that I was a great sinner; I fought against him with all my might, and He did all the rest.'—*Philadelphia Observer.*

FOR THE REGISTER AND OBSEVER.

LEAVES FROM THE BROOK.—No. I.

Many a long year has rolled over my head, and the bright sunshine of youth has dimmed before the dark shadows of mature life, since that merry time when I used to *philosophize* during the long, lazy summer day by the side of the crystal brook that wound along its verdant course near my grandmother's cottage door; and the recording angel may have dropped many a tear, as the heart's record book is filled with the dark lines of sin and sorrow, drawn out so clearly and indelibly beneath his all-pervading glance. I love to dwell on the rainbow visions which memory is ever weaving of boyhood's hopes and childhood's joys; but as they have been written and sung again and again, I shall let them sleep with the long record of the past, and pause but here and there, as I turn over the leaves, to transcribe a tint for my own recreation, and it may be for that of some one of your readers. If they call up in one heart a sweet reminiscence of 'hours that were,' or cast a glad ray on one heart at the recollection of the time when life was young within him, or strengthen one good purpose, it will be all I can wish.

A word by way of preface. It was a part of the busy idleness of boyhood's musing beside that clear streamlet, to watch the fallen and withered leaves as they floated carelessly along, and ever and anon as a straggler from the solemn train swept on, to catch it from its silent journey and detain it till a new throng appeared to bear it company. Even thus would I, now and then, as the stream of time floats along, catch a thought or a good word, and let it have a humble part with the goodly company which fills your columns.

* * * * * *

A dark day was that, in which my good grandmother, (Heaven bless her, notwithstanding all her wrong notions, for they were of the head rather than of the heart,) first took it into her head that her little son should read the Bible through from Genesis to Revelation, thinking that this was a part of the bringing me up in 'the way I should go.' A fine old lady she was, and one who occupies a sweet place in the heart's memory. A *good* woman too,—for she loved and feared her Creator as a high, holy, and powerful Being, who made and governed all things, who rode on the whirlwind's might and directed the fury of the storm, but dwelt not in the soft and gentle whisper of the many-voiced forest or among the glad and beautiful in earth and heaven. A *pious* woman too, was my kind grandmother,—for with the morning's earliest beam went up her voice from the bended knee to the great Creator for his favor and protection amid the trials of life; and the stars looked down in their quiet beauty on her venerable form, as she knelt with her child and taught him the prayer of the Son of God. But never, oh never, did I *feel* that He was my 'Father in Heaven!' never did that sweet prayer come out from the deep, pure places of the soul with the confidence and heartsome love of the child when it goes to its fond earthly parent. I scarcely dared to raise my thoughts to him—hardly dared to have an idea of him except as a Judge, a dread Sovereign. Oh, how the cold shudder came over me, how the blood went back to the heart, how it made the breath almost pause within me, as I listened to his voice in the awful thunder, the flashing lightning and the howling storm. 'It is the voice of God, speaking with men,' was my instruction as the lightning flashed and the deep thunder rolled in the summer sky, and I trembled and stood aghast at his tone of *anger.* And when my young heart again beat with joy as the fair blue sky spread all around me, and the glad sun smiled through her misty curtain, and I longed to climb the distant hill-top that I might catch the rainbow's last tint, no voice of *love* for a great and good Parent spoke to me then, and warmed my imagination with the heartfelt prayer of childish gratitude.—But I am wandering.

It was a dark day, that on which my good and pious grandmother promised me a 'gold dollar' if I would read the Bible 'clear through.' And to make sure work, it was said by way of addenda, 'you must not go to school, or out to play till you have read a chapter in the Bible.' It was all plain sailing for a time, and while the 'gold dollar' shone out as an oasis in the dreary desert; for it was then an exhaustless treasure, and for awhile it spurred me on right cheerfully. For a whole month the *words* in the chapter were duly pronounced, one after the other, with all the mechanical accuracy of an abecedarian, and with no great waste of my small stock of patience. And every rainy day was just so much gain, for I had a choice, in looking out of the window into the dark woods, reading 'Salem Witchcraft' or the Bible—and as the latter was the newest and most *profitable*, the Bible was my rainy day companion, and many were the chapters thus skimmed over. Every Sunday night too, when my grandmother, in all the gloom of her Sabbath hours, was duly installed in her spectacles and arm-chair, was I called on to get through a portion of my allotted task by 'reading in the Bible before I went to bed,' no matter how, what, or where.

In a short time it grew tiresome and I repented of the task. About every other morning my breakfast was late, and then came one of my companions, ready for our mile's walk to the district school; and the big tear would swell in my eye, and the half-suppressed anathema rise to my lip, as I saw him trudge along on his way to school, while I was kept to 'finish my chapter.' And when I thought no one saw me and I thought nobody would know it, how often have I learned a lesson in deceit and hypocrisy by skipping as many verses as I dared. Oh, how cordially, ere I had finished the Psalms, did I detest the Holy Book! How often have I dashed it from me in anger and almost blasphemed my Maker in my expressions of impatience.—Are there not many cases like this even now? Was it *my* fault that I hated the Bible?—Time flew on. The promise of the 'gold dollar' was among the 'things lost on earth' to my good grandmother, ere I had reached the end of the Old Testament. But the evil of that first lesson long lingered around my heart. With no one to explain the dark passages and to me absurd customs of the book, reading it too as a task, my ideas of the Creator and of his government clung to me even till manhood was around my path, embittering the thought of Him and his Word, deterring me again and again from its perusal. How much of misery, of anguish and sin might have been spared me, how around my path might have shone the clear sunlight of God's love and mercy as portrayed in his Word, had I been taught when a boy to read my Bible aright!

Christian parent, how do you teach YOUR *child to read the Scriptures?* HOWARD.

MOTHERS. Oh women! if you could only see one of the miracles promised to maternal influence, with what noble pride would you enter upon that career which has so generously opened future ages to your endeavors! That which it is not in the power of any monarch or any nation to accomplish, it is given to your will to execute. You alone can unite the scattered flock, and give it one common impulse. That which I have not been able to trace on this cold paper, you can engrave on the hearts of a whole people. I offer to you a feeble image of the truth, and you can bequeath the truth itself to the whole world. When, in our public walks and gardens, I see on all sides the noisy crowds of children, diverting themselves with the sports suitable to their age, my heart trembles with joy at the thought that they yet belong to you. Let each devote herself to the happiness of her own children, for in such individual happiness God has placed the promise of general happiness. Young girls, young wives, tender mothers, it lies in you, much more than it lies in the laws of a legislature, to confirm the future destiny of Europe and the destiny of mankind?—*Aime Martin.*

FOR THE REGISTER AND OBSERVER.

TRANSLATIONS FROM HERDER'S HISTORY OF HUMANITY.

SUPERIORITY OF MIND TO MATTER.

Our earth is a star among stars—all bound together into one whole. 'The greater the sphere of harmony, wisdom and goodness, to which this parent earth of mine belongs—the more firm and lordly the laws are on which her own being and that of all worlds depends—the more clearly I discern that in them, all proceeds from one, and one labors for all, the more certainly do I find, likewise, that my fate is not dependant upon the dust of the earth, but upon the invisible laws which rule it. The power which in me thinks and operates is of its own nature as eternal a power, as that which binds the sun and stars together; its instruments may be impaired, the sphere of its operation may be altered, as earth does decay and the stars do change their place, but the laws, by which it is here in one form, and appears again under other forms—these never change. Its nature is eternal, like the mind of God, and the foundations of my existence, (not of my bodily frame,) are as firm as the pillars of the universe. For all existence is alike, an indivisible idea, based upon the same laws in its greatest, as well as its least. The frame of the universe does thus ensure eternity to the germ of my existence—of my inward life. Wherever and whatever I shall be, I shall still be as I now am, a power, in the system of all powers, a being amid the inconceivable harmony of a world of God.'

THE CREATION OF MAN SUBSEQUENT TO MANY ORGANIC CHANGES.

Man—the child of all elements, and beings, their choicest object—and alike the flower of the creation, could not be other than the bosom child of nature, whose fashioning and reception many changes and revolutions must needs have preceded.

THE HIDDEN CAPACITIES OF THE SENSES.

What deep capacities of feeling lie concealed in each of man's senses, which are here and there disclosed by necessity, deprivation, malady, the defect of some other sense, malformation at birth, or any accident, and which lead us to think that there may lie within us other senses which are not developed in this world. If some blind persons have been able to improve their sense, of hearing, or their skill in calculating, or their memory, to a degree which, to men of common powers seems fabulous, so likewise may undiscovered worlds of variety and acuteness slumber in other senses which we have not yet developed in our complex machine. The eye, the ear! To what perfection has man already attained through them, and will still farther attain in a higher state, since, as Berkely says, light is the language of the Deity, which our finest sense unceasingly in a thousand forms and colors only spells. Melody, which the human ear is sensible of, and which art only developes, is the finest mathematics, which the soul darkly exercises through the sense, as it practices the most minute geometry through the eye, while a beam of light plays upon it. Infinitely should we be astonished, if we, one step higher in our existence saw all in clear view which we in our complex divine machine, darkly perceive with senses and faculties, and in which the brute seems as it were to be suitably testing his organization.

THE DIVINE IN MAN.

All man's attempts, even if he do but err or dream, are proofs of his majesty, of a divine capacity and dignity. The being who created all things, has indeed committed one beam of his light, an impress of his sole majesty, in our weak organization, and low as man is, he can say, 'I share something with God, I possess capacities, which the Most High, whom I discover in his works, must likewise have, since he has displayed them all around me.

TRANSITORINESS OF LIFE.

We come and go; each moment brings thousands to the earth, and takes thousands from it. It is an inn for wanderers; a planet, which birds of passage visit, and then do hasten away. The brute lives out its day, and if it does not live long enough to attain higher ends, it still fulfills its inmost purpose; its capacities lie in that, and it *is* what it *should be.* Man alone is in contradiction with himself and with the earth; for though the most perfect creation among all its organizations, his own peculiar power is the most imperfectly developed, though he be tired of life, before he leaves the world. But the reason is obvious, since his state which is the last upon this earth, is likewise the first in another scene of existence, for exercise in which, he appears here like a child to be preparing. Thus he belongs at once to two worlds, and this explains the manifest duplicity of his being.

Gold goes in at every gate except Heaven's.

TRIUMPH OVER DEATH. Are you weak? is sickness in the chamber, and death at the door?—Come, then, and let us sit down with death and eternity in view; and encourage one another from the word, the precious word of God. What is there frightful in death, which our ever blessed Redeemer has not taken away? Do the pangs of dissolution alarm us? Should they be sharp, they cannot be very long; and our exalted Lord, with whom are the issues of life, knows what dying agonies mean. He has said in the multitude of tender mercies, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea I will help thee with the right hand of my righteousness.' (Isai. xli. 10.) This promise authorizes us to say boldly, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil.' Are we afraid to enter into a strange invisible world? It is the world into which our divine master is gone; where he has prepared everlasting mansions for his people, and has appointed his angels to conduct us thither. And, having such a convoy, what should we fear? and going to our eternal home, where our blessed Redeemer is, why should we be reluctant?—*Harvey.*

A GOOD WIFE.

Is a man's best moveable, a scion incorporate with the stock, bringing sweet fruit, one who to her husband is more than a friend, less than trouble, an equal with him in the yoke. Calamities and troubles she shares alike, nothing pleases her that doth not him. She is relative in all, and he without her, but half himself. She is his absent hands, eyes, ears, and mouth, his present and absent all; she frames her nature unto his *howsoever*—the hyacinth follows not the sun more willingly; stubbornness and obstinacy are herbs that grow not in her garden. She leaves tattling to the gossips of the town, and is more seen than heard; her household is her charge, her care to that makes her seldom non-resident. Her pride is but to be cleanly, and her thrift not to be prodigal. By her discretion she hath children not wantons; a husband without her is a misery in man's apparel; none but she hath an aged husband, to whom she is both a staff and a chair. To conclude, she is both wise and religious, which makes her all this.—*Sir T. Overbury.*

THE SINS OF OUR YOUTH.

Two aged disciples, one eighty-seven years old, one day met. 'Well,' inquired the younger to his fellow-pilgrim, 'how long have you been interested in religion?' 'Fifty years,' was the old man's reply. 'Well, have you ever regretted that you began so young to devote yourself to religion?' 'O no,' said he; and the tears trickled down his furrowed cheeks. 'I weep when I think of the sins of my youth. It is this which makes me weep now.'

Another man of eighty, who had been a Christian fifty or sixty years, was asked if he was grieved that he had become a disciple of Christ. 'O no,' said he, 'If I grieve for any thing, it is that I did not become a Christian before.'

We visited a woman of ninety, as she lay on her last bed of sickness. She had been hoping in Christ for a half century. In the course of conversation she said, 'Tell all the children, that an old woman, who is just on the border of eternity is very much grieved that she did not begin to love the Savior when she was a child. Tell them 'Youth is the time to serve the Lord.'

Said an old man of seventy-six, 'I did not become interested in religion till I was forty-five; and I have often to tell God, I have nothing to bring him but the dregs of old age.'

Said another man, between sixty and seventy years of age, 'I hope I became a disciple of the Lord Jesus, when I was seventeen;' and he burst into a flood of tears as he added, 'and there is nothing which causes me so much distress as to think of those seventeen years—some of the very best portion of my life—which I devoted to sin and the world.'

And the penitent, broken hearted David, as he looked back and thought of his early days, exclaimed, 'Remember not, O Lord, the sins of my youth.'

MEXICAN ANTIQUITIES.

It is stated in an article on this subject, in the last number of the Foreign Quarterly Review, that the antiquarian discoveries recently made in Spanish America, may be pronounced to be equal in interest and in importance to those Egyptian discoveries made by Rosellini and Champollion. The subject of Mexican Antiquities to the public in general is a sealed book. Robertson's account of them is erroneous and very imperfect. He knew almost nothing about them. There now exists in New Spain, the monuments of a highly civilized people, who preceded the Mexicans, as stupendous, as tasteful, and as wonderful as those of Egypt. The strongest conviction that will flash on the mind of every ripe antiquarian while surveying the long series of Mexican and Fultecan monuments, preserved in various works, is the similarity which the ancient monuments of New Spain bear to the monumental records of ancient Egypt. We recognise similar graduated pyramids; marks of the same primeval Ophite worship; vestiges of the same triune and solar deity; planispheres and temples; relicts of palaces, noble and beautiful in their architecture; cyclopean monuments, sepulchral, domestic, religious; idols and sculptures, some of rude and some of finished workmanship; exhibiting different eras of civilization, and often presenting the most striking analogy to the monumental style of sculpture and statuary, pre-eminently called Egyptian. There are likewise evidences of the existence of two great branches of the hieroglyphical language, which appears to have been peculiar to the Fultecans, and some still more ancient nation, that preceded the Mexicans, and which appears to have rivalled the Egyptian in its completeness, and excelled it in regularity and beauty. Pyramids not inferior to the Egyptian, exist in many parts of Mexico. Some of these pyramids are of a larger base than the Egyptian, and composed of equally permanent materials. The mountain of Tescoca is nearly covered with the ruins of ancient buildings; planispheres and zodiacs exist, which exhibit a superior astronomical and chronological system, to that which was possessed by the Egyptians. At Mitlau, there exists the remains of a palace which was of considerable extent. Its architecture is marked by features of stately grandeur and beauty. The ground plan of this palace is the Egyptian fan. Finally, statues sculptured in a purely classical style, have been found in the neighborhood of Otumba and Mitlau. All these are evidently the work of a civilized people, that preceded the Mexicans. Evidences of an amount of civilization and social comfort, which are not to be found among the popular and boasted monuments of Egypt, are furnished by the architectural memorials of this great and almost unknown people.—*Post.*

CHRISTIANIZING THE SAVAGES.

The narratives of Eliot and other early missionaries, show many curious details in respect to the movements of the minds of the savages on the subject of the Christian religion.

After preaching to the Indians, the Apostle Eliot says, 'We then desired to know of them if they would propound any questions to us for the more clear understanding of what was delivered; whereupon several of them propounded presently several questions, viz. 1. What was the cause of thunder. 2. Of the ebbing and flowing of the tide. 3. Of the wind. 4. Whether God or Christ could understand prayers in the Indian language. 5. Why the English differed so much from the Indians as to the knowledge of God, since both had the same father. 6. Why the sea-water was salt, and the land-water fresh. 7. How they might lay hold of Christ, being now absent from them. 8. What countryman Christ was, and where he was born. 9. Where Christ now is. 10. Whether the Devil, or man, was made first. 11. If a man should be inclosed in iron a foot thick and thrown into a fire, what would become of his soul, whether could the soul come forth thence, or not? 12. Why did not God give all men good hearts that they might be good? 13. Why did not God kill the Devil that made all men so bad, God having all power? 14. 'A malignant drunken Indian boldly propounded this question. Mr Eliot, who made sack? who made sack?' He was subdued by another Indian who called this a Papoose question.

Among other questions which the early apostles to the Indians relate that they 'had taken care to note down as having been put by the Indians, that readers might judge of the progres they made in knowledge, are the following,—

Why doth God punish in hell forever? Man doth not so, but after a time lets them out of prison again. And if he repent in hell, why will not God let them out again?

In wicked dreams doth the soul sin?

Why doth Christ compare the kingdom of Heaven to a net?

Do all evil thoughts come from the devil, and all good ones from God?

When Christ arose, whence came his soul?

When such die as never heard of Christ, whither do they go?

Do they dwell in separate houses in Heaven, or altdgether, and what do they?

Can they in Heaven see us here on earth?

Do they see and know each other? Shall I know you in Heaven?

If all the world be burned, where will Hell be?

At what age may maids marry?

When all the world shall be burned up, what will be in room of it?—*Salem Gaz.*

OUR CAUSE IN THE WEST.

The cause of liberal Christianity was never so promising, in the West, as at present. The better part of the community appear to feel the need of some religious faith and principle to restrain the career of popular passion, to counteract the selfish tendency of the all-engrossing pursuit of wealth, to be the great motive and guardian of education and make men occupy the place in creation which God intended them to fill.

Our views are received with unexpected favor, where they have been preached, and are very congenial with the young, independent, and generous spirit of the West. Beside the established societies at Cincinnati, Louisville and St. Louis, there are growing societies at Alton, Peoria, Tremont, and Chicago; and we have calls for preachers from many places, which cannot be supplied. We trust, that ere long, this want of preachers will be supplied, and that we can furnish well educated ministers of genuine Western growth. We fully believe, that the project of a Western Unitarian Theological School will be, ere long, realised.

We give extracts from two letters among

many which we have received, showing what a sphere of labor is opening in the great Vineyard of the Lord. The first extract is from a letter from Vincennes.

'The subscribers you have in this place appear to be highly pleased with the Messenger. In fact there is a great tendency to liberalism in this place as well as throughout the Wabash Valley; it needs only to have a proper direction to be productive of much good. I had hoped that you could have made it convenient to have visited us last summer. May we not look for you the coming season? I am confident, if you can spare the time, you would not have occasion to regret a trip through the Valley of the Wabash, either on acount of your own personal gratification or on account of the cause with which you are connected, and in which I hope I have not yet lost all interest.

Praying that God may bless your labors in a cause, which, wherever it has had its proper effect, has more than aught else ameliorated the condition of the human family here, and, I trust, better prepared them for a hereafter.

I bid you, dear sir, adieu,

With sentiments of sincere regard.'

The other extract if from a letter from Mississippi.

'My dear sir, the opening for a Unitarian Church, either here or at Grand Gulf, is promising. There are several avowed Unitarians here, and the old doctrines are nearly worn out; while the means of the people are as abundant as their inclinations are liberal. Is there any thing I can furnish for my only preacher, the Western Messenger? I am much impressed with its moral and literary excellence. How I sigh for a nearer connection with your elevating and ennobling church.'

FOR THE REGISTER AND OBSERVER.

INFLUENCE OF FASHION UPON RELIGION. No. 7.

That there is a difference between most Unitarian preachers at the present day and those of the last century in regard to the general choice of *subjects* for their public discourses, appears too obvious, to be questioned. It was a frequent thing with our fathers to select the more terrific passages from the word of God, as the ground-work of their sermons, and the superstructures were of a similar character; whereas the texts which are now preferred, are generally the promises, invitations, and more winning parts of Scripture, while the discourses in themselves are farther from every thing terrific, than the texts occasionally are. Hence we are often reproached by some of those who style themselves orthodox or evangelical, as not only 'prophesying smooth things,' but as acting from mercenary motives; as afraid to proclaim the truth, lest we should alienate our parishioners, and suffer pecuniary loss. The charge in its full extent is indeed a moral slander; and if it were uttered against a particular individual, it would, I suppose, be indictable in our courts of justice, as well as liable to a civil prosecution. It is possible indeed, that there may be some mercenary souls among unitarian preachers, who accommodate their preaching to the taste of their hearers for the purpose of securing their present emoluments, and the same may be said of every other denomination. There was one traitor among the twelve chosen apostles of Jesus. It is however no great tax on christian charity to suppose that a vast majority of the unitarian clergy preach as they do, from the sincerest convictions, that they will thus promote more effectually the sacred cause of their master; nor would it be very difficult for that spirit which 'thinketh no evil, which hopeth all things, and believeth all things' to impute good motives to those who have deviated most from the terrific style of preaching, so common, even among the most liberal clergymen of former times. They may think that any great severity would drive their hearers away, and put them beyond the reach of any good influences for the future, while a little forbearance would be the means of retaining them, till they could be prepared to 'receive with meekness the ingrafted word, which is able to save their souls.' All this they may perhaps infer from these words of our Savior to his disciples, 'I have many things to say to you, but you cannot bear them now.' The conclusion may be erroneous, but all error, we contend, is 'not corruption, nor infidelity.'

With the previous concessions to those who seem to yield most to present circumstances, I may now be allowed to express an apprehension, that we may give up too much to those, who are claiming more and more forbearance from us, to a worldly, if not a skeptical and licentious fashion, as in many other cases, one concession may only procure a demand for another, and that for a third. We may, indeed say that our fathers dealt too much in terror; that so ignoble a passion as the dread of punishment can never make a good man; that the grand essentials of the christian character are love, gratitude, and cheerful submission to the will of Heaven. All these things may be true, and some unquestionably are so; but it does not follow, that because our fathers ran into one extreme, we are in no danger of running into the other. Some of them have thundered out the terrors of the law, till they were regarded as common-place, and many of their hearers could sleep very quietly amid the storms to which they were so much accustomed; but how does this prove that occasional admonitions of the fearful consequences of sin in the present and still more in the future world would have no beneficial effect? Again, though it is indeed true that servile fear, or in other words, the dread of punishment, can never complete, nor scarcely commence the christian character, are we warranted in the conclusion, that it cannot deter from positive sin, and be the means of bringing a person under the influence of better motives.

That the fears of mankind, may sometimes be addressed with a happier effect, than any other principle in our nature, may be argued from the fact, that it was so often appealed to by the voice of inspiration. The apostle Paul admonished the Romans that God would 'render to every man according to his works; to those who by patient continuance in well doing and seeking for glory, honor and immortality, eternal life; but to those who are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.' With the like solemnity he exhorts the Philippians to 'work out their own salvation with fear and trembling.' There is something fearful in that declaration of James, 'He shall have judgment without mercy, who hath showed no mercy.' I add that one greater than James or Paul, whose general instructions are emphatically denominated the gospel or good news, appeals to our strongest apprehensions of evil in those memorable words, 'Fear him, who is able to destroy both soul and body in Hell;' beside many other passages of a similar import which might be adduced.

It may perhaps be thought that the mental character and state of those who live in civilized countries, and especially in Christian lands, are now so different from what were common among the Jews and Pagans in the time of our Savior, that no argument can be drawn from his example on this point. That some abatement should be made, is probable, and especially in the state of society with which we are most familiar. The supposition that the christian religion, where it has existed in its greatest purity, has had no effect in elevating the general feeling of those who are not yet entitled to the name of christians, would do little honor to that religion. Doubtless it has imparted something of its spirit to millions who are yet sadly deficient. Besides men at the present day, and particularly in our country, are less accustomed than those of former times to all kinds of severity, and consequently are more likely to be intolerant of threatnings or denunciations. The last of these considerations however, should have more influence on the manner, than the substance of preaching. Admonitions should seldom be attended with any severity of manner, and never with coarseness or malignity. The greatest solemnity should be mingled with unaffected tenderness; with an evident unwillingness to give unnecessry pain. Still if christianity is intended for all ages, I do not see how we can avoid the conclusion, that we should continue to address the fears of mankind, as long as there are those whom the goodness of God does not lead to repentance; and that there are many in our times who are as ignoble and perverse, as men generally were two thousand years ago, admits of no dispute. To this I will venture to add, that there are seasons, when the best of men need the influence of fear to supply the deficiency of better motives, in restraining them from sin and exciting them to greater activity in the service of their divine master. The apostle Paul in his almost unexampled fidelity and ardor was, if I understand what he says of himself, influenced in some measure by the fear, that 'when he had preached to others, he might himself be a castaway.' S. W.

FOR THE REGISTER AND OBSERVER.

Translated from the French of M. Dupin, Attorney and Doctor of Laws. (From the Gazette des Tribunaux.)

THE TRIAL AND CONDEMNATION OF JESUS OF NAZARETH.

JESUS BEFORE CAIAPHAS AND PILATE.

(*Continued.*)

Thus no one wished to condemn Jesus! neither Herod, who had only seen in him a subject of mockery; nor Pilate who boldly declared that he found nothing criminal in him!

But sacerdotal hatred was not disarmed; far from that, the high priests with a numerous assembly of their partisans, came again before Pilate, resolved to force him to their designs.

The unfortunate Pilate summing up before them, all his conduct, repeats to them,

You presented this man, as exciting the people to rebellion, and yet having examined him in your presence, I *have found him guilty of none of the crimes you accuse him of:* nor yet has Herod, for I sent you to him, and *he did not judge him worthy of death*, I will then chastize him, and set him at large. Luke xxii. 16, 19.

Chastize him! was not this an act of cruelty, since he believed him innocent? Yet it was an act of condescension, whereby he hoped, to calm what he saw they were agitated by.

'Then Pilate took Jesus and scourged him.' And thinking he had done enough to disarm their anger, he brought him forth to them in this deplorable state, and said '*behold the man!*'

Well, say I, in my turn, Behold the decree of Pilate! the unjust decree! But it is not the self-styled sentence of the Jews! it is an entirely different decision; unjust but at the same time useful to put an end to the custom of making one *twice* answer for the same offence. *Non bis in idem* (no man shall twice be tried for the same offence,) is an adage which has come down to us from the Romans.

So Pilate, henceforth sought to release him. But here let us admire at the bold perfidy of his accusers! '*If thou lettest this man go, thou art not Cæsar's friend;* whoso maketh himself a King speaketh against Cæsar.'

It does not appear that Pilate had been a bad man: we see that he had made repeated efforts to save Jesus. But he was a *public officer.* He must keep his place; he was intimidated by cries, which doubtless *recalled his fidelity to the Emperor.* He feared he should lose his place, as the Vulgate says, 'he desired to acquit Jesus, but since he was a weak man, he yielded to their passions.'

Immediately he returns to the Judgment-seat, and as if new evidence had been laid before him, he is about to pronounce a second judgment.

And yet, stopping a moment at the cry of his conscience, and by the advice of his wife, 'Have thou nothing to do with that just man,' he makes one last effort to induce the populace to accept Barabbas instead of Jesus.

'But the chief priests moved the people, that he should rather release Barabbas unto them.' Barabbas! a murderer! an assassin! 'Pilate said again unto them, *what will you then that I shall do unto him that you call the King of the Jews?* But they cried out, *away with him, away with him, crucify him!* Pilate saith unto them, Shall I crucify your King?' Thus using terms of raillery to disarm them. But the chief priests, acting more like Romans, than Pilate had done, hypocritically answered him, '*we have no king but Cæsar!*'

And their cries began again, 'Crucify him, Crucify him,' and their voices became more and more threatening, and *their voices* prevailed.

At last Pilate wishing to satisfy the people, is about to speak—shall we call that a *sentence* which he is a going to pronounce? Has he that *freedom* which a judge needs before he *declares sentence of death?* what new witnesses, what new testimony can have changed his opinion, that opinion which he had so decidedly expressed that Jesus was innocent?

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of the just person; see ye to it.

'And Pilate gave sentence that it should be as they required,' and 'delivered Jesus up that he might be crucified.'

Wash thy hands, Pilate, they are stained with innocent blood. Thou hast slain him by thy *weakness*; thou art not less guilty, than if thou hadst sacrificed him by open crime! All men to our own times have said, the *just* suffered under Pontius Pilate!

Thy name stands upon the page of history, to teach all public men, all cowardly judges, and to reveal to them the shame, they will incur by *deciding contrary to their own convictions.* The furious populace are yelling at the foot of the tribunal,—perhaps thou art not in safety upon thy seat! But what matters it! thy duty calls; in such a case, better die than yield!

Finally, a proof that Jesus was not put to death for the crime of blasphemy, or sacrilege, or for having proclaimed a new doctrine contrary to the Mosaic Law, is afforded by the *very sentence* pronounced by Pilate, in virtue of which sentence he was led to punishment by *Roman soldiers.*

Among the Romans there existed a custom of putting over the head of the condemned a writing containing the *substance of the charge against them,* that the *public may know* for what crime he was condemned. For this reason, 'Pilate wrote a title, and put it on the cross, and the writing was, *Jesus of Nazareth the King of the Jews.*'

This inscription was first in *Latin*, the legal language of the Roman Judge, and it was repeated in *Hebrew* and in *Greek*, that all might the more easily understand.

The chief priests whose scrupulous hatred neglected not the smallest details, fearing lest the people should take these words literally,—they said to Pilate, 'Say not *King of the Jews,* but *that he said* I am King of the Jews.'

Here then is the true cause of the condemnation of Jesus; we have here the *judiciary* and *legal proof,* Jesus was the victim of a political accusation, and perished for the imaginary crime of having wished to destroy the power of Cæsar, by calling himself a *King.* An absurd charge, which Pilate never believed; which the Rulers and Chief Priests never believed,—for then, they could not have been authorized to arrest Jesus, there was no question upon this charge at the house of the high priest. It is a new accusation, entirely different from that which they then brought against him. It was first thought of in Pilate's presence, when they saw he was struck with their *religious zeal* and they thought it necessary to *excite his zeal for Cæsar.*

God in his eternal counsels, sometimes permits the just to succumb to the malice of men; but, he at least wishes that it should be in violation of all law, and in defiance of established rules, so that the absolute contempt of forms may remain as a first proof of the violation of rights.

I suppress the recital of those outrages which followed the sentence of Pilate, the violence exercised towards Simon the Cyrenian, the injuries which accompanied the victim at the place of sacrifice,—and all that Jesus passed for his brothers and his executioners. I will only say to the Pagans, 'you, who so much admire the death of Socrates, how can you fail to admire that of Jesus?'

Philosophy has not hesitated to proclaim, *Socrates lived and died like a Philosopher, and Jesus Christ like a God.* T. P.

FOR THE REGISTER AND OBSERVER.

ANNUAL MEETING OF THE BOOK AND PAMPHLET SOCIETY.

At the annual meeting of the Unitarian Book and Pamphlet Society held at the Berry Street vestry on Thursday evening last, the following gentlemen were reelected officers for the ensuing year, with the exception of the Treasurer, who holds the place of Mr Bowen, resigned. The subject of chosing a gentleman to deliver the public address during the anniversary week in May, after some discussion, was referred to a Committee consisting of the Government of the Society. The report, giving an account of the doings of the Society for the past year, from the government, was submitted to the meeting, and read by the Secretary.

J. B. Flint, M. D. *President.*
J. G. Rogers, *Vice President.*
J. F. Flagg, M. D.
Wm. Brigham,
John B. Russell, } *Directors.*
F. Alger, *Secretary.*
David Reed, *Treasurer.*

REPORT.

In presenting to you, their annual report, the government of this society have abundant reason for offering up, in its behalf, their devout thanks for the signal success which has attended its operations for the past year. During no former period, since its organization, has the demand for our publichtions been so great, as during the last year. Indeed the number of Books and Pamphlets, taken from the Depository, has much exceeded our distribution for any *three previous years,* as we judge by reference to former reports. This number is *fourteen thousand six hundred,* including Bibles and Testaments, of which we have received three donations from the Massachusetts Bible Society, through the kindness of the Rev. Dr Parkman and Sam'l May Esq. At our last annual meeting, the Pamphlets remaining in the Depository were about 2000 copies; the number now is about 5000, but most of those were Pamphlets only, as up to that time, the funds of the Society had not been sufficient to warrant the purchasing of many more costly Books.

During the present year however, about *one thousand volumes* have been purchased, and most of them distributed. You are all acquainted with the character of these Books, and know how well they are adapted to diffuse a wholesome and practically religious spirit, throughout the Community in which they are read. Whilst the tracts are more particularly designed to inculcate sound but simple doctrines of the Gospel, the Books are calculated to enforce practical morality and piety; and it was deemed expedient that at the same time at which we were sending out in such numbers the rational interpretations of the Scriptures, we should also place by their side copies of the Scriptures themselves, that they might be taken together.

This plan we believe has been, and will continue to be of essential importance to us; for, as it became known that we are a kind of Bible Society, and that we distributed Bibles gratuitously to the poor and others, there are many who, for the sake of getting the one will beinduced to take the others, so that our Tracts and Books will thus find readers in many places where they would otherwise never be seen. At the beginning of the year, we adopted the plan of keeping a book in which the destination and No. of tracts, and the names of the persons by whom thay were taken, were to be entered. We now find that calls have been made upon us from every State in the Union, but principally from the Western and Southern states where many new Societies of our faith are springing up. Some have also been sent to Havana, some to the Province of New Brunswick, and one parcel to the Sandwich Islands, in which places, it is believed, our views of divine truth are beginning to be known and appreciated.

A donation of our tracts has also, in a spirit of fraternal sympathy been made to an association similar to our own in England, the Manchester Book and Tract Society. Of the edition of two thousand copies of the 'Essay on the Prophecies' by Mr Peabody, printed a short time before our last annual meeting, 1250 copies have been distributed and sold. The cost of printing this Essay was about one hundred dollars, which at the time, nearly exhausted our Treasury and made it necessary to increase the number of our members.

We have however no reason to regret that this able and satisfactory work has been laid before the public through our instrumentality, for nearly one hundred new subscribers were soon obtained—making the present number about 250. But the receipts from this number even when added to the collection taken up after the sermon, will probably fall much short of meeting the expenses of the Society for the current year, unless the circulation of its tracts should greatly diminish; and it has been thought advisable that another effort should be made, to obtain more members. The Treasure's report will show whether there is need of an immediate effort.

The Secretary has received several very interesting letters from friends of Unitarian Christianity in different parts of the country, whose requests and enquiries have been answered, he believes in every instance.

Some of those letters have been deemed worthy of publication, and one or two of them have appeared. We would close our report by respectfully urging upon every member of this Society, the importance of availing themselves of the means it affords for extending the blessings of a pure Christian faith, not only through the whole extent of our own country, but so far as may be thought practicable into more distant places. To effect this end, we trust the Society will be aided and sustained by all the friends of Unitarian Christianity.

FOR THE REGISTER AND OBSEVER.

ON THE USE OF MANUALS IN SUNDAY SCHOOLS.

Mr Editor.—Much has been said and written on the use of manuals in Sunday Schools. By some they are regarded as helps; others condemn them in no measured terms, and labor to bring them into disrepute. The truth will probably be found as usual, to lie between the two extremes. There are teachers,—unquestionably some may be found in every Sunday School, who are fully competent to give instruction without the aid of books. They have a command of language, readiness of utterance, aptness to teach,—and out of the fulness of a heart glowing with Christian love, the mouth speaketh right and acceptable words. But all are not such. I venture to affirm, that the number of teachers who will answer to this description is comparatively small. We must employ teachers of ordinary capacities, and of comparatively small attainments, or, in respect to many of our schools, the number would be quite insufficient to supply the demand. For such, manuals are indispensable. They would not venture to offer themselves as teachers without their aid; or if they should, they would meet with so many difficulties, that I fear they would soon be discouraged, and give up in despair.

Let not the more favored class of teachers despise their weaker brethren who have enjoyed fewer advantages, or whose talents, it may be, are of an inferior grade. Many are willing to do all they can; but want all the encouragement and aid we can give them. They say that they must have manuals, that they cannot get along without them. Let us give them credit for sincerity, and suffer them to employ the helps which they think they need. If there are others who think they can do better without than with them, let such lay them aside, and rely wholly on their own resources, and bless God that he has given them strength to walk without a staff, and wisdom to find their way without a guide. There are gifted teachers, some of whom I have the pleasure to know, who no more need a prompter to suggest topics for conversation when surrounded by a group of listening children in the Sunday School, than does the accomplished statesman, and eloquent orator, when on some sudden emergency, he rises to address the Senate, or the popular assembly. But there are few Websters or Clays in the halls of legislation, and there are few teachers in our Sunday Schools, it is believed, who may not be greatly assisted in the business of instruction by the occasonal and judicious use of manuals.

I noticed a remark in the Feb. No. of the Sunday School Teacher, concerning the manuals now in general use, which did not seem to me to be perfectly just. The writer doubts the expediency of calling off the attention of children from the simple narrative of the evangelical historians, to a consideration of Jewish customs and manners; and for illustration, he refers to questions relating to the kind of fire-place at which Peter warmed himself, and the manner in which our Lord was buried. Now it seems to me that the child will be benefited by the explanations which will be given on these subjects by the enlightened teacher. I have thought it important in instructing children to assist them to draw a picture in their minds, of the object and scenes that are described. I have supposed that they would by this means remember the better, and receive from them deeper impressions. Let the child be told, for example, when reading the account of Peter's denial, that the fire at which he warmed himself, was not in a grate, or fire-place, such as are found in modern houses, since chimneys were not in use among the ancients, but was simply a pan of coals placed in the middle of the hall,—and the whole scene will be more accurately painted on his mind than if this information had been withheld. The same remark may be applied to the other case adduced, as well as to innumerable others, furnished by the sacred writings. I will advert to a single example:—that of the multitude 'cutting down branches from the trees, and strowing them in the way,' during Jesus' triumphal entry into Jerusalem. It always used to puzzle me, when a child, to understand how a person could ride along a street that was filled with branches of trees; and it seemed to me a very strange mode of showing honor to the Savior, to cast branches of trees in his way. Let the child be told what we learn from one of the Evangelists, that it was the branches, or rather *leaves,* of the palm to which allusion is made, and which, as is well known, are flat, like an open fan, and would therefore no more incommode the traveller than a carpet,—and a difficulty will be removed, and a more correct representation of the scene will be formed, and this without injury, it is believed, to the devotional feelings, either of the teacher or the pupil.

For myself, I am not disposed to call in question the judgment of those who think that they can dispense with the use of manuals; I only wish that others may be allowed the use of them, without any imputation on their good sense or their piety.

RUSTICUS.

FOR THE REGISTER AND OBSERVER.

ELECTRICITY AND MAGNETISM.

Mr Editor.—I noticed in your paper of the 11th February an article copied from the Commercial Journal, giving a brief account of an experiment of Professor Locke on the Magnetic needle, which for more convenient reference allow me to copy.

Extraordinary Experiment.—Professor Locke of the Medical College of Ohio has invented a Thermo-Electric instrument of such delicacy and power, that by the electricity generated by the warmth from a touch of the finger, a magnetic needle, eleven inches long and weighing one and a half ounces, suspended like a compass needle, is not only deflected but made to rotate rapidly and repeatedly round. This is the more surprising, as the electric conductor does not touch the needle, but passes one fourth of an inch from it. Perhaps so much motion has never been produced by so little heat. A description of the instrument may be expected in Silliman's Journal.

This article, it appears to me, is calculated to give a wrong impression;—viz. that it is necessary that a steel bar should be magnetized in order to make those extraordinary movements through the agency of electricity. For five years past I have had occasion to notice the operation of this fluid upon various kinds of needles which I have made, some for surveyors compasses, and others for experiment. At one time I made four—two of steel, one of copper, and one of wood,—set the whole with agate caps in the centre, and nicely balancing them upon steel pivots in the centre, I magnetized one of the steel bars; and left the other without. I could discover no difference in the operation of the electric fluid upon those of steel. The copper, and wood, were acted upon in proportion to their conducting qualities.

From noticing the effect upon these needles—I concluded that there was no affinity whatever existing, between electricity and magnetism, which induced me to try further. I then formed another steel bar and enclosed it in a glass tube, sealed both ends hermetically, then magnetized the bar through the glass, placing it on a pivot, as the others—It traversed as well as any other. But the electric fluid had no power over it; which proves, I think, that there is no relationship whatever, as the magnetism would have free course to the fluid in this case although the fluid could not reach the bar in consequence of the glass being a non conductor.

If Professor Locke has not tried a bar without being magnetized, in his curious experiment, it is much to be wished that he would, as the truth might be expected from so skillful a source.

JOHN POOL JR.

Easton Mass. Feb. 20th 1837.

CHRISTIAN REGISTER.

BOSTON, MARCH 4, 1837.

CONVERSATIONS ON THE GOSPELS.

The second volume of Conversations with children on the Gospels by A. Bronson Alcott will be found at the Bookstore of JAMES MUNROE & Co. where, among many pleasant and valuable books, it commends itself to notice by that neatness and fairness of *tout ensemble* which characterises the issues of the *Cambridge Press.*

The former volume has been a favorite subject of literary gossip: has been universally pronounced a singular book: has been met with smiles in some quarters, sneers in other, and perhaps with no more than very equivocal commendation in any.

Some have ridiculed it as an idle dreamer's leaves; some have stigmatized it as irrational and indelicate; some have denounced it as tending to Pantheism. We have heard all sorts of remarks and criticisms upon it.

The Book has evidently not been understood—and often, we believe, for no other reason than that it has not been fairly and thoroughly read.

Perhaps no book has ever been treated more unjustly, and uncharitably in a Christian community. It is much the fashion now-a-days for every body to have an opinion to express upon every book. And *masters* and *misses* may be often heard descanting upon the merits and blemishes of learned works, as gravely forsooth, as the most dogmatical Reviewer, whose *ipse dixit* gives the law to public taste. But we have no desire to quarrel with the pretences of children. Perhaps they are as innocent in relation to literature as to any thing else. Our word was merely against the unchristian practice so prevalent even among the *elders,* of denouncing books, without examination. What right has one to censure what he has not read—or what he does not understand? What right has any one to pass a damnatory sentence upon an author, only detached portions of whose system have passed under his eye, and those the most obnoxious to prejudice?

Mr Alcott's views on the subject of education, and his modes of culture and discipline are in some respects novel; demand close investigation; are certainly fair subjects for criticism, and quite open to censure. But no one is justified in condemning a man, especially one so pure minded, industrious and well-meaning, without a full and impartial hearing.

The fact is that some of the fundamental ideas of Mr Alcott's system (if he have any system) are true and important; and his object is every-way a noble one. There may be mistakes in his application of his principles there may be errors of speculation mingled with his substantial views, but we have no doubt that in the main, he is doing an excellent work.

He is acknowledged on all hands to be a most faithful lover, and patient teacher of the young. We believe that for certain minds, he is an admirable instructer.

But as to his *idea of education* let him be heard for himself.

The Art, which fits such a being to fulfil his high destiny, is the first and noblest of arts. Human culture is the art of revealing to a man the true Idea of his Being—his endowments—his possessions—and of fitting him to use these for the growth, renewal, and perfection of his Spirit. It is the art of completing a man. It includes all those influences, and disciplines, by which his faculties are unfolded and perfected. It is that agency which takes the helpless and pleading Infant from the hands of its Creator; and, apprehending its entire nature, tempts it forth—now by austere, and now by kindly influences and disciplines—and thus moulds it at last into the Image of a Perfect Man; armed at all points, to use the Body, Nature, and Life, for its growth and renewal, and to hold dominion over the fluctuating things of the outward. It seeks to realize in the Soul the Image of the Creator. Its end is a perfect man. Its aim, through every stage of influence and discipline, is self-renewal. The body, nature, and life are its instruments and materials. Jesus is its worthiest Ideal. Christianity its purest Organ. The Gospels its fullest Text-Book. Genius its Inspiration. Holiness its Law. Temperance its Discipline. Immortality its Reward.

His *ideal of a Teacher,* is eloquently expressed in the following extract.

And the Gospels are not only a fit Text-Book for the study of Spirit, in its Corporeal relations, but they are a specimen also of the true method of imparting instruction. They give us the practice of Jesus himself. They unfold the means of addressing human nature. Jesus was a Teacher; he sought to renovate Humanity. His method commends itself to us. It is a beautiful exhibition of his Genius, bearing the stamp of naturalness, force, and directness. It is popular. Instead of seeking formal and austere means, he rested his influence chiefly on the living word, rising spontaneously in the soul, and clothing itself at once, in the simplest, yet most commanding forms. He was a finished extemporaneous speaker. His manner and style are models. In these, his Ideas became like the beautiful, yet majestic Nature, whose images he wove so skilfully into his diction. He was an Artist of the highest order. More perfect specimens of address do not elsewhere exist. View him in his conversation with his disciples. Hear him in his simple colloquies with the people. Listen to him when seated at the well-side discoursing with the Samaritan woman, on the Idea of Worship; and at night with Nicodemus, on Spiritual Renewal. From facts and objects the most familiar, he slid easily and simply into the highest and holiest themes, and, in this unimposing guise, disclosed the great Doctrines, and stated the Divine Ideas, that it was his mission to bequeath to his race. Conversation was the form of utterance that he sought. Of formal discourse but one specimen is given, in his Sermon on the Mount; yet in this the inspiration bursts all forms, and he rises to the highest efforts of genius, at its close.

This preference of Jesus for Conversation, as the fittest organ of utterance, is a striking proof of his comprehensive Idea of Education. He knew what was in man, and the means of perfecting his being. He saw the superiority of this exercise over others for quickening the Spirit. For, in this all the instincts and faculties of our being are touched. They find full and fair scope. It tempts forth all the powers. Man faces his fellow man. He holds a living intercourse. He feels the quickening life and light. The social affections are addressed; and these bring all the faculties in train. Speech comes unbidden. Nature lends her images. Imagination sends abroad her winged words. *We see thought as it springs from the soul,* and in the very process of growth and utterance. Reason plays under the mellow light of fancy. The Genius of the Soul is waked, and eloquence sits on her tuneful lip. Wisdom finds an organ worthy her serene, yet imposing products. Ideas stand in beauty and majesty before the Soul.

Mr Alcott's books, as a whole, have afforded us in the reading great delight; are decidedly calculated to quicken the power of *attention,* and set in motion the wheels of thought; and, (all their errors and infelicities notwithstanding) will furnish many invaluable notions to every Teacher of youth.

They are too curious, too valuable, and too interesting to be laid on the Table of the Parlour, left to adorn the bookseller's counter, or to be superficially glanced at for subjects of Gossip by the *talking tribe.*

WAYS OF LIVING ON SMALL MEANS. GOOD WORD FOR HARD TIMES.

We do not propose to say a great deal about this little book. It contains some very good and sensible notions—and some too, which appear to us quite weak and ridiculous. Its purpose is excellent; and we confess that we did expect better things from its somewhat eminent author. It was probably prepared with too great haste in order to meet the call of the times. A little more revision and labor of composition, would have saved it from the censure which we find is bestowed upon it by the majority of observing Readers.

The call of the times, however, which the authors of this and other books of a kindred purpose, have endeavored to answer, *deserves* more serious notice.

It must forcibly strike every observant mind, that the pecuniary distresses, and, on many accounts *hard times,* which have been lately visited upon our community, *have been really instrumental of much good;* as is indicated, among other things, by the popularity of these simple and practical treatises on the subject of economy. These temporary distresses, unavoidable and to be expected on account of the imperfections of our social condition, &c. should be regarded as causes of thanksgiving, far more than of regret.

Luxury is the mightiest adversary that a free nation can have to encounter—If the prosperity of the few past years had been suffered to continue unchecked for five years longer, it would without doubt, have perverted the morals of our people, and it may be in the end have proved the ruin of tens of thousands, where but one is suffering today.

In no country on the globe could there have been witnessed any approach to that widespread extravagance and waste, which for the last fifteen years has pervaded our own.

In France, and England, economy and prudence have been regarded as noble and honorable virtues—but we have rather boasted of our expenditures, and looked too often with disrespect upon a wise and frugal management of affairs.

And now, a kind Providence has so ordered

events as to punish what has been imprudent and unjust, to warn, in season, many who were going astray, and—though perhaps at the cost of some distress to the industrious, and the innocent—is teaching the whole nation, lessons that are indispensable to its security and happiness; and laying in many characters a solid foundation of industry, economy, order, and, in connection with them, of many of the noblest virtues.

The late and still lingering season of distress, like all that have preceded it, will soon have passed away; and our merchants go on once more, hand in hand, rejoicing over the ruins which now lie around them, but—which soon, shall be hidden and forgotten under the sunny tide of more prosperous days. And some, aye many, will have risen from the wreck of their affairs, stronger, nobler, happier men; while the years whose gains have been destroyed, will be far more than recompensed, by increased advantages, and precious treasures of virtue and wisdom.

And so too will it be with the *husbandman*. Though his last year's harvests partly failed—and his smile has been less bright, and his tones less cheerful, as he has sat by his winter's fire, yet the new Spring will open in fresh life and beauty upon him; and as he shall again survey, with new joy, his thickly springing crops smiling under the early and the latter rain—the losses of the past shall be remembered no more, and he shall feel the full force and beauty of the inspiriting strain of ancient prophecy, *I will restore the years that the Locust hath eaten, the Canker-worm and the Caterpillar, and the Palmer-worm, and ye shalt eat in plenty and be satisfied, and shall praise the name of the Lord your God.*

CORRESPONDENCE OF THE A. U. A.

We have been furnished with the subjoined additional and highly interesting extracts from letters of the General Secretary.

They unveil to the members of our denomination a prospect of extensive usefulness and speedy increase in the West, which cannot fail of exciting lively gratitude and zeal in the heart of every true friend to Unitarian Christianity.

'I found some Unitarian families at Pekin. * * * At Tremont there are enough for the commencement of a society. It is a New England and Unitarian settlement—quite a village—though but 18 months old. They received me with great cordiality, and seemed overjoyed at the thought of having Unitarian preaching. One said, 'I will give a clergyman his board, two months, and subscribe $25.' Another said, 'I will do as much.' And another said, 'I will do any if we can have such preaching.' 'We go to hear,' they told me, 'all the preachers who come along, but it does not seem like preaching.' I assured them that our denomination would not be backward in aiding them, Mr Thurston is now preaching there and at Peoria, and Mr Cranch will probably proceed him.

'At Jacksonville, where the Presbyterian college is, I found Unitarians, and a society of Campbellites, to which the venerable Elder Stone ministers. He invited me to preach in his pulpit, and appeared very friendly, I proposed a correspondence with him, with which he seemed pleased.' I next visited Hillsborough. Here are several respectable Unitarians who are desirous of having a Society. While there I preached to a crowded audience, and defended our views. Many I have since been told were convinced of the truth of our doctrines.

'From Hillsborough I went to Vandalia, the seat of government, where I saw people from every part of the great state, formed many valuable acquaintances, and did something, I trust, to remove prejudice and build up the Truth. Then I visited other places, such as Greenville, Edwardsville, and Alton. Mr Farley is doing well at Alton. The Unitarians there have formed themselves into a society, and resolved to persevere. Before I left them they had subscribed $2,800 for a church, and from an estimate they made (counting those who would probably contribute) they felt almost certain of $6,000. They have besides collected $600 or $700 for the support of preaching.'

'The great want, as I said in a former letter, is that of preachers. I am more and more impressed with the importance of Theological Schools in the West. I perceive the need of it, at almost every step I take in these rapidly growing, and ere long to be densly populated States. Were there here, this moment, a school larger than that at Cambridge, those educated at it would find a ready and most useful employment. I have interested some of the wealthy ones in it in all the places I have visited.

'I shall soon go in company with Mr Elliot, to New Orleans, Mobile, and the principal places along the Mississippi.

The following extract from a private letter lately received from a lady, wife of a missionary at Constantinople, we have been permitted to publish in the Register and Observer. It contains descriptions of Turkish Festivities &c. which will doubtless be read with interest.

The last two or three weeks has been a time of great interest and hilarity among the Turks and natives here, and one of curiosity and novelty to Franks and passing travellers.

To pourtray the whole scene in lively colors, would be a task beyond my faculty of description, yet I cannot feel content without giving you, in my feeble manner, a faint glance at the picture. I have however for various reasons, been an eye witness to only a small portion of the festivities. The gentlemen have naturally had better opportunities and a greater disposition to become acquainted with the minuter parts of the show than any of us ladies.

But before proceeding any farther you will wish to know the cause of all this wondrous excitement. It was the marriage of the Sultan's daughter to one of his Pashas. The announcement was given several months ago in the *Turkish Newspaper*, and the ceremonies commenced the — of April by an exhibition of fireworks and illumination. Much time and property have of course been consumed in preparation for such a scene both on the part of government and of private individuals. The building where the fireworks were prepared was blown up and thirty men killed and wounded, and among others the head workman. The numerous Pashas of the empire were all summoned to attend, and no one would dare to appear in the presence of his sovereign, without bringing a royal tribute.

The large burying grounds back of Pera, above the Bosphorus, for two weeks, were filled with crowds of people, assembled for the purpose of making money or seeking amusement.

Tents, Swings, Arabars &c. covered the ground, and at every point some rude source of merriment, or luxury for the appetite, enticed the spectator to part with his money. Rope-dancers from Egypt, Persia, and Turkey, were called under the patronage of the Sultan, to perform their feats, day after day, on a high rope extended in front of his tent before thousands of females, of all description, from the harems of the Sultan, and Pashas to the meanest beggar.

The native females were not allowed to witness the fireworks, except they could be seen from their own windows, but the Franks have greater liberties as their customs admit, and perhaps you will be surprised, if I tell you, I spent a part of two evenings in company of several members of our missionary circle, sitting under a *Mussulman Tent*, in the midst of a Turkish burying ground. We sat on a temporary seat, raised from one tomb stone to another, and I leaned against the marble, till its coldness reminded me of my exposure to catch cold. The lonely solitude of the sleeping dead was changed into a theatre of pleasure—the voices and footsteps of men echoed from one end to the other, throughout its dreary extent, and the pale, flickering light of the lamps, scattered here and there, served only to render the scene more awfully impressive, while a thousand thoughts were revolving in my mind, as wide as life and death apart, from the object on which we were gazing. Now and then, the sky above, would be filled with a thousand glowing embers of fire—like so many stars falling to the earth, and gradually fading away before they reached it; and for a moment the splendid view would captivate my mind. Then imagination would picture the millions of human beings that were mouldering under those grassy hillocks, beneath the shade of the dark cypresses, whose leaves a stirring breeze occasionally ruffled. They toiled and sported for a little time, till life's short day was gone, as we do now, and then sank without the light of the gospel, to the darkness of the tomb. Oh, if they could burst its iron bars, how would they reproach our folly! My blood would once have chilled, at the thought of being thus situated, and of having my mind become the subject of such gloomy reveries.

But to return to my story. The illuminations which lined the shores of the Bosphorus for ten or twelve miles, at a distance, appeared only like one broad sheet of light, and thus lost their peculiar beauty. They consisted of numberless small glass vessels, filled with oil and strung upon frames of various devices in front of the houses and public buildings. As an example, one represented the heraldry of war—another the sun and stars, or crescent of the moon, or more usually the star and crescent united, as in the Mussulman banner. A third would shadow forth some animal as a bird in all its different colored plumage. It was probably done at the expense of individuals generally, and they seemed to vie with each other in a tasteful display or liberal profusion of lights, though nothing could rival the splendor of the royal palaces.

On the seventh day, all the Pashas and officers of State, together with the Ambassadors, and Secretaries of ForeignCourts, and also the highest dignitaries of the different religious sects here—the Jew among the rest, were invited to a royal dinner, which was served under tents erected for the occasion, though the Sultan, himself honored not the company with his presence. Neither were any fair ladies of the Turkish harems, tempted or permitted to mingle with the ladies of the Ambassadors, who accompanied their husbands to the feast. Mr D. walked through the tents, after the tables were laid and crowned, with silver plate to the amount of £30,000 ($150,000) which has lately been received from England. The Chandeliers were of gold. The doors of the tents, were overhung with silk tapestry.

The next day, the young bride's dowry was publicly carried to her new, splendid palace. We endeavored to make arrangements, the preceding evening, to witness the procession, which, according to report, was to pass at 8 o'clock in the morning, but every vehicle for riding, was either engaged, or enormously dear. When the morning came, however, an arabar with a pair of oxen was obtained, in which Mrs Goodell, and her four eldest children, Mrs Jackson, Harrison, and myself, were seated, and we soon found ourselves at the wished for place. An Arabar was posted on an eminence near the road—the oxen taken out, to rest by its wheels, and the boy, who drove indifferent to all that was passing, fell asleep between the animals. The crowd were collecting till 12 o'clock, and formed a line of considerable breadth, each side of the road, for many miles. At length, the desired moment arrived—a bustle was made through all the ranks of spectators, and the band of music was seen ascending a small hill, followed by a troop of horse with flags and lances. Next appeared the gate keeper of the palace, and thirty or forty mules, loaded with bags, trunks &c. seventeen covered wagons, drawn by four horses each, loaded with sofas, cushions &c. one hundred sixty, or one hundred seventy porters, with various articles of gold and silver, embroidered handkerchiefs, and jewels. Lastly, forty black eunuchs, filled up the train: The large trunks, were covered with pearls and brilliants. Immediately after them, were three band-boxes. Had they belonged to an English lady, we should have concluded they contained bonnets, perhaps the contents were turbans. The waggons were altogether unique in their appearance—very high, and covered with crimson broadcloth on the top, and a small frill of the same, hung round the sides, the lower parts of which were latticed, so as to expose the elegant damask cushions, embossed with gold and silver. The porters carried the articles in silver trays upon their heads, each being separately tied up in a piece of colored crape, to secure it from the dust. Among many other valuables, at which we caught a hasty glance, was an urn of gold—a large mengal for fire, of gold and silver, a footstool covered with gold—gold wash pitchers, and basins. Mirrors set round with precious stones, work boxes—and various such articles, made an imposing spectacle. The diamonds were placed on soft velvet cushions, upon the waiters. The jewels were so profuse, so various, and passed along so rapidly glittering in the noonday sun, I can give you no description of them.

Of all this glory, I coveted nothing, and only wished, that these riches were devoted to the spread of the gospel. We returned with the multitude who soon began to move off, covered with dust, oppressed by fatigue, and happy to reach our quiet homes, and lay aside the thoughts of human glory and vanity. Such is the height of Turkish pride and ambition, and in another world, they vaguely and vainly expect a sensual paradise. Who is there enjoying the meanest situations in a Christian land, would exchange it for all the honors and wealth of an oriental kingdom?

(*To be Concluded.*)

ORDINATION AT THE WEST CHURCH IN BOSTON.

The Ordination of Mr C. A. Bartol, as Colleague Pastor with Rev. C. Lowell, D. D. took place on Wednesday last.

The following was the order of services, 1. An Anthem. *How beautiful upon the mountains.* 2. Prayer and selections from the Scriptures by Rev. Mr Barrett. 3. Hymn—Watts. 4. Sermon by Rev. H. Ware Jr. D. D. 5. Hymn—Frothingham. 6. Ordaining Prayer, by Dr Lowell. 7. Charge by Mr Upham of Salem. 8. Right Hand of Fellowship by Mr Cunningham of Dorchester. 9. Hymn—Patrick. 10. Concluding Prayer by Mr Wells of Kennebunk. 11. Anthem—Mozart. 12. Benediction.

The *Sermon* was rich in strong and beautiful thoughts, and deeply impressive practical suggestions. It was calculated to reach the heart and abide there.

The *Ordaining Prayer* was unusually solemn and affecting; it reminded us of a Paul consecrating a Timothy. Every young Clergyman who heard it must have felt himself set apart as it were anew to the sacred office.

The *Charge* and the *Right Hand of Fellowship* and the *Concluding Prayer* were listened to with attention and interest, and were each, we understand given by gentlemen who were baptized by the Senior Pastor of the Church.

The *music* was appropriate and charming.

We have been informed that the Parish have voted, unanimously, to continue to Dr Lowell his salary of $2,000 dollars, and to give Mr Bartol $1,500.

THE WESTERN MESSENGER.

The February number of this *excellent* periodical, was delayed, we suppose, on its journey towards the East by the character of the weather, which, as we learn from the Magazine itself, 'has been such as to close the river and give considerable hindrance to our affairs, as well as to the general business of the city. The ice has detained the mails, and deprived us of the aid of some valued correspondents, and prevented the Editor from returning from Cincinnati. This and the last number were issued without his presiding care.'

'Mr Clarke and Mr Osgood, instead of prosecuting their contemplated plans in Louisville, are obliged, in duty to the common cause, to supply the pulpit at Cincinnati, as well as here. The latter gentleman left that place, supposing that an elder Clergyman, from the East, would succeed him and become the regular Pastor of that important society. But the expected person has not arrived, and Mr Clarke, who went to Cincinnati to supply the pulpit for a single week, has been detained, by the ice, more than a month. When the river permits, he will return, and Mr Osgood, who has, meanwhile, remained at Louisville, will succeed him, for a time, at Cincinnati, according to request. Thus our plans of action, for the winter, are broken up. The experiment of a ministry at large, must be postponed.'

NEW CHURCHES AND CHAPELS IN LONDON.

Our readers are aware that a subscription has been recently set on foot by the Bishop of London in order to provide means of spiritual edification for 900,000!! destitute souls in his diocese. The funds raised, amount to more than 100,000 pounds sterling. 'We learn from the *Standard*,' says the *Spectator*, 'that the DISSENTERS, stimulated by the zeal of the *Churchmen*, have determined to equal, perhaps to outvie them in the good work of building places of worship.'

The following are the remarks of the *Standard*.

'The Apostle of the Gentiles could rejoice to know that Christ was preached, even though 'by some out of envy and strife;' and we doubt not that the Bishop of London, with the 900,000 unprovided souls of his diocese in his mind, will hear with feelings in which satisfaction will have a large preponderance, that his late exertions to provide church-room for his people have excited the Dissenters to a correspondent movement. 'Provoked (by him) unto good works,' they have lately, as we hear, had several meetings, with a view to bring out a scheme for fifty new chapels in the destitute parts of the Metropolis; and their list of subscriptions already exceeds 60,000*l*. It is headed by a long array of City merchants, of the second and third class, it is true, but who show both their zeal and their ability by donations of 1000*l*. each. We shall be glad to see such an example followed by some of the wealthy Churchmen of the City of London; for we have observed names in the Bishop of London's list, both noble and mercantile, for two hundreds and one hundreds, which ought not to have been coupled with smaller donations than two thousands and one thousands.'

Upon which the *Spectator* thus comments:

Well done the Muggletonians, Southcotites, Independants, Ranters, Quakers, Anabaptists, and the other 'irregular' worshippers of God, on whom the *Times* a few days ago emptied its coarse spite! We would wager now, notwithstanding the start got by the Churchmen, that at the end of five years from this time, there is more new Chapel-accommodation than Church-accommodation in the Metropolitan districts. But, be this as it may, the Dissenters' subscription-list is not a bad answer to the imputations of Infidelity, and worse still, of poverty, with which they have been so liberally taunted by the Tories,—for the late attempts to blarney them, by some who fancy that the return of Peel to power is near, have not blotted out the systematic insolence with which the Nonconformists have been treated by the Tories for centuries together. The Dissenters, said the Chairman at the Colchester dinner on Tuesday, aim at destroying the Church and restoring Popery; the reply to this is the subscription of 60,000*l*. for the building of *Protestant* chapels. The Metropolitan population will soon have the choice of Church or Chapel; a friendly contest is going on between the 'Established' and the Nonconformists—we shall soon see which the 'poor' prefer.

In the meanwhile, it is observable that dissensions have already sprung up among the Churchmen as to the patronage of their new churches. Many a subscription has been put down in the hope of procuring preferment for some son or crony; and great is the disgust at the attempt of the Bishop of London to dispose of the presentations to the projected livings,—for the new churches are to be endowed. Here the Voluntaries will have a decided advantage over their opponents; they will choose their own pastors, without consulting any Bishop.

By and by, sensible people will for the most part be convinced that there is no need of a compulsory support of religion in this country. We see that within four months 160,000*l*. has been raised by voluntary subscription, in London alone, for erecting places of worship. Where such a spirit prevails, there is surely no risk of our becoming heathens, were the Church separated from the State, and no man forced to pay the cost of his neighbors's religion.

ACADEMY OF MUSIC. SONG OF THE BELL.

The Odeon was thronged even to general *discomfort*, on Wednesday evening. But though we were compelled, with many others, both gentlemen and ladies, to stand during the whole performance, we forgot to complain in our delight with the music, and in view of the cause which operated to draw such an overflowing house—the popularity of our excellent Mayor, whose admirable Translation of Schiller's famous *Song of the Bell* was brought out on that occasion.

CONGRESS.

In Senate, Wednesday Feb. 22. The bill making appropriations for the Indian Department was considered, and ordered to be engrossed for a third reading.

On motion of Mr Davis, the Senate took up a bill to authorize the President, to cause a public vessel to cruise on the coast during the winter season, which was ordered to be engrossed, —and the Senate adjourned.

In the House no business worth reporting was done. Many of the members had gone to the President's Levee, and a vote was finally obtained to adjourn at 3 o'clock.

In the Senate, on Thursday, the principal part of the session was occupied by a discussion of the Tariff, on the motion to strike out from the list of articles made free of duty, the item of 'Common Salt.' Mr Davis of Massachusetts, Mr Calhoun and others, opposed any alteration of the Tariff, and there were sharp words betweee the latter and Mr Brown of North-Carolina, respecting Mr Van Buren. No vote was taken, Mr Davis having the floor when the Senate adjourned.

On motion of Mr Glascock, a resolution was adopted, directing the Secretary of the Navy to cause an examination and survey to be made of the South Atlantic Coast, with a view to the establishment of bouys and a light house, and to report the result to the House at the next session.

It was resolved to hold evening sessions. The other business was unimportant.

In the Senate, on Tuesday, the sitting was mostly occupied in a discussion of the proposed alteration of the Tariff.

In the House, on Tuesday the business first in order was the following resolutions, reported by the Committee on Foreign Affairs.

Resolved, that the independence of the Government of Texas ought to be recognized.

Resolved, that the Committee on Ways and Means be directed to provide in the Bill making appropriations for civil and diplomatic expenses of the government, a salary and outfit for such an agent as the President may determine to send to Texas.

The resolutions were laid on the table. The Navy appropriation bill was afterwards considered in committee of the whole.

In the Senate, on Friday, the bill for reducing the Tariff was discussed again. The motion to strike out salt from the articles proposed to be made free was negatived, 28 against 15.

In the House of Representatives, Mr Howard, from the Committe on Foreign Relations, made a report on the state of affairs with Mexico, concluding with a resolution requesting the President to make another solemn demand for redress. The report and resolution were laid on the table. The House proceeded to dicuss the Army and Fortification Appropriation bills.

In the Senate on Saturday, Mr Davis presented the remonstrance of the Legislature of Massachusetts action upon the Tariff.

The Tariff bill was further discussed, and Mr Clay made an able speech against it. It was finally passed, ayes 27 nays 18.

The House of Representatives, was occupied nearly the whole day, including an evening session, upon appropriation bills—one of which, the Fortification Bill, was read a third time and passed.

MASSACHUSETTS LEGISLATURE.

In the Senate, Thursday Feb. 23, bills passed to be enacted:—To incorperate the Damask Cloth Manufacturing Company; to incorporate the Boston Cotton and Woollen Manufacturing Company; to incorporate the Warren street Religious and Scientific Association; to incorporate the Monson Branch Company; to incorporate the Boston Fatherless and Widow's Society; and concerning Pilotage in New Bedford and Fairhaven.

In the House, the business of most public interest, on Thursday, was the discussion of the bill respecting witnesses. No decision was made thereon.

In the Senate, on Friday, the 24th, there was no important discussion. Obadiah Wood was chosen a Director of the Western Rail Road corporation in convention of the two Houses.

In the House, several petitions were presented, and after some other business of minor importance, the House resumed the consideration of the bill respecting witnesses.

In the Senate, on Saturday, 25th, the bill granting aid in the construction of the Norwich and Worcester Rail road, was passed to be engrossed by a vote of 20 to 8.

In the House, on Saturday, the business of the day was the consideration of the bill concerning witnesses.

On Monday, 27, in the Senate, the following bills were passed to be engrossed:—to incorporate the Indian Orchard Canal Company; the Quincy Granite Company; in addition to an act to incorporate the Boston Gas Light Company.

In the House, petitions and remonstrances were presented. It was voted that the House hold two sessions a day hereafter. After sundry subjects were disposed of in course, the subject of witnesses was again discussed.

The business of the Senate, on Tuesday, was of a local and private nature.

In the House, on motion of Mr Gray of Boston, it was ordered, that the committe on the part of the House, to whom was referred the amendment of the Constitution, lately adopted by the people, be instructed to report forthwith a bill for taking a census of polls, in conformity to the provisions of said amendment.

The bill respecting witnesses was further discussed.

INTELLIGENCE.

The School Fund.—The report of the Secretary and Treasurer of the Commonwealth, on the apportionment of the School Fund, shows that the income to be distributed is $19,002 24 cents. Twenty-six towns are excluded from any share in the distribution, for not making returns according to law; five others are excluded, for not raising the amount of money required by law for the support of schools. The aggregate amount to the counties respectively is annexed. Boston receives $1523 24; Charlestown 227 89; Cambridge 231 91; Roxbury 153 98, &c.

Suffolk,	$1566 76
Essex,	2793 73
Middlesex,	2714 88
Worcester,	2827 10
Hampshire,	1003 24
Hampden,	1015 54
Franklin,	670 68
Berkshire,	1003 12
Norfolk,	1200 97
Bristol,	1566 60
Plymouth,	1476 88
Barnstable,	834 35
Dukes County,	119 21
Nantucket,	204 72
Courier.	$19,002 24

A bill has passed both houses of the Legislature of Pennsylvania, authorizing the Philadelphia, Wilmington and Baltimore rail road company, to build a bridge over the Schuylkill, at Gray's ferry, the property of which has been purchased by the company. This removes the only remaining obstacle to the continuous rail road from Philadelphia to Baltimore. *Wilmington Gazette.*

The correspondent of the New York Courier and Enquirer says that the President is too feeble to leave Washington for Tennessee, on the 6th, as he proposed, and that he intends to take lodgings with Mr Blair. The same writer adds, that Mr Butler is to take up his residence at the white house with the new President.

Mexico—Decline of mining operations—Important Report. The correspondent of the New York Courier and Enquirer at New Orleans notices an official report made to the Mexican Congress, Jan. 3d, on the subject of the mines. The extraordinary decline in the business of extracting precious metals is imputed to the exorbitant price of quicksilver, $130 to $140 a quintal, instead of 30 or 35, which was the common price in the time of the old Spaniards. This circumstance prevents the amalgamation of the common and ordinary ores and their reduction into gold and silver, inducing the miners to abandon their extraction, and to confine their operations to work the rich ores, which form by far the smallest portion of the produce of the mines. Large quantities of ores are now laying at the haciendas or amalgamation factories, at the pit's mouth and in the mines, but the high price of quicksilver prevents their conversion into silver. Unfortunately all the mineral districts are situated in the interior of the country, and there being no canals or railroads to bring the ores to the seaports, they cannot be exported to Europe, as is the case in some parts of South America.

The committee conjecture in their report, that if matters continue thus the *metallic currency* throughout the world will be seriously affected. They recommend the repeal of the present 3 per cent duty on the value of the gold extracted—the repeal of the excise duty on articles of consumption for the mines —an authorization for the mines to manufacture and trade in gunpowder—a repeal of the duty on imported and domestic quicksilver—a reward of $10,000 to any person who shall extract 8,000 quintals of quicksilver from the mines of the republic—prohibition of export of gold and silver.

Financial Situation of Europe.—A late French paper contains an able article from the pen of Mr Frederick Fagot. It has been translated for the National Intelligencer. We have not room for the article, but we quote parts of it which may be interesting to our readers, as showing the debt and specie capital of the principal states of Europe.

The mass of debts contracted, and of which the evidences are in circulation, in the great states of Europe, amounts to more than thirty-seven milliards of francs,

	1,541,666,666*l*
Great Britain,	£875,000,000
Holland and Belgium,	166,666,666
Spain, foreign and internal debt, bearing interest, £83,333,333 besides £83,333,333, for a debt not paying interest, but circulating every where in Europe,	166,666,666
France,	166,566,666
Russia, foreign debt to England and Holland,	41,666,666
Prussia,	20,833,333
Austria,	41,666,666
Portugal,	20,833,333
Denmark, Bavaria, Wurtemburg, Baden, Sweden and Norway, Piedmont, and the Papal States,	31,249,999
Naples,	20,833,333

The specie capital of the principal countries of Europe, not long ago, was estimated at five milliards of francs, 208,333,333*l.* sterling.

France,	£91,666,666
Great Britian,	45,833,333
Spain,	18,250,000
Holland and Belgium,	12,500,000
Austria,	11,458,300
Italy,	10,416,661
Prussia,	9,166,666
Germany and Switzerland,	8,750,000
Portugal,	6,250,000

Near the close of the article referred to, we find the following paragraphs.

To this moment the United States alone have made great efforts to extinguish their debt, capital and interest. They have succeeded; but it is only in their collective capacity as confederated States that the primitive and common debt has been extinguished; for the individual States are enormously indebted, and money is now worth amongst them from 15 to 16 per cent.

Throughout Europe, the debt of each Government increases every year a considerable cipher, and the payment of any part of the capital has almost gone out of use. The Governments of Spain, of Portugal, of Naples, of Rome, of Piedmont, and of Russia, which cannot contract loans at home where there is no public credit, or where capitals are scarce, have thrown all their paper government securities upon the money markets of London, Paris, and Amsterdam, which at this moment are borne down by them.

From Europe. The ship Chatham, which arrived at this port on Monday, brought London papers to January 21st.

There is no important political news. The King was expected to open Parliament in person on the 30th.

Advices from Spain are to the 8th, and the army of the South are said to be in want of every necessary, including food and clothing. The army under Ribero and Narvaez were not much better off.

German papers state that the Emperor of Russia had published an ukase, greatly relaxing the severe prohibitory regulations against the introduction of foreign manufactures into Russia.

Advices from Stockholm to the 30th Dec. represent the King of Sweden as laboring under severe indisposition; and those from Copenhagen of the 3d Jan. give a similar report in relation to the King of Denmark.

*** The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty dollars, from the Ladies of the second Parish in Worcester, to constitute their Pastor Rev. Alonzo Hill a Life member of the Asssociation.

Also of Twelve dollars from the Auxiliary Association in Brattleboro, Vermont.

And Forty dollars from the Auxiliary Association in the New North Congregational Society, Boston.

March 1st, 1837.

The Quarterly Charity Lecture will be preached at the Old South Church, tomorrow Evening.

Services commence at the usual hour—6 o'clock, P. M.

MARRIAGES.

In this city, on Sunday evening, Mr Henry Cunningham to Mrs Cecelia D. Dix.

In this city, Mr Charles A. Marstes to Miss Mary Jones; Mr Joseph R. Colburn to Miss Ruth Fowler; Mr James S. Baldwin to Miss Mary Ann Small.

At South Boston, Mr James D. Blacker to Miss Eliza S. Badger.

At Dorchester, on Saturday evening last by Rev. Dr Codman, Mr Frederick O. Hansen, of Dudley, to Miss Mary Eleanor Cooper, of Dorchester.

In Providence 14th inst. by Dr Wayland, Rev. Waterman Burlingame, of Hingham, Mass. to Miss Catherine G. daughter of Mr Joshua H. Langley.

In Northboro', by Rev. J. Allen, Mr Dava Sherman, merchant in Quincy Illinois, to Miss Abby Miller, daughter of Mr John Miller.

DEATHS.

In this city, Caroline Heselrigge, wife of Charles Frederick Adams, and daughter of Lynde Walter, 34.

At Salem, on Saturday, suddenly, Miss Sarah daughter of Ezekiel Savage Esq. 52, well known as the authoress of several useful little works.

In Amherst, N. H. 13th inst. Hugh Moore Jr. Esq. formerly Editor of the Burlington Sentinel, and recently of the Custom-House, Boston, 28.

In Topsfield, on Sunday morning, Hon. Nehemiah Cleaveland, 76.

In Hopkinton, Mass. Rev. Nathaniel Howe, 73; very suddenly, Mr Wm. L. Barton, 34.

In South Berwick Me. in Dec. last. Miss Sarah Chadbourn, aged about 80. She formerly resided in Cambridge, where she kept for many years a boarding-house chiefly for students and gentlemen connected with the University. She was well known to most of the former graduates of the University and respected for her many virtues.

In Sterling Jan. 23 Alexander Dustin Esq. 60.

In London, Dec. 24, Rev. Dr Rippon, a distinguished Baptist clergyman, pastor of the church in Carterlane, and successor of the learned Dr John Gill, who was pastor of the same Church for the period of fifty-four years. The pastoral office was filled by the two above named Rev. gentlemen for the period of 117 years.

CHRISTIAN EXAMINER FOR MARCH.

THIS day published by JAMES MUNROE & CO. oppsite School street.

CONTENTS.

Miss Bailie's Dramas
The Questions of Expediency
Gieseler's Text Book of Ecclesiastical History
Dr Carpenter's Harmony of the Gospels
Bryant's Poems
The Sunday School
The Young Lady's Friend
Theory of Miracles
Notices and Intelligence
Editorial Notice. m 4

DAVID'S WRITING FLUID—100 Dozen very superior quality, received per Cambridge, from the manufacturers, and for sale by S. COLMAN, 121 Washington street. m 4

TOUR IN NORTH AMERICA AND MEXICO. By Henry Tudor, 2 vols.

Pearl Pronouncing Dictionary, containing all the words of difficult pronunciation, and many scientific terms, not in any other work of this kind, with the sound of each syllable distinctly shown.

Sharp's Diamond Dictionary—Todd's, Johnson's, and Walkers's Dictionary with many other useful Books, at COLMAN'S. m 4

THREE EXPERIMENTS OF LIVING. Tenth Edition of Three Experiments of Living, is published at COLMAN'S. m 4

SARTOR RESARTUS, 2d Edition. JAMES MUNROE & Co. have in Press, and will publish in a few days, Sartor Resartus. 2d edition. 12mo.

Mr Editor. Permit me, through your paper, to recommend to the lovers of spiritual philosophy, a book just published by James Munroe and Company, Boston, entitled SARTOR RESARTUS, a humorous and philosophical criticism upon the Spirit of the Age, written by a distinguished literary gentleman on the other side of the Atlantic. It contains thirty-three essays, originally published in Frazer's Magazine, in 1833—4; and cannot fail to find favor with every mind that dwells on the deep and holy things which belong to human nature, and that lives in sympathy, in harmony, with the beautiful and the true. The whole is put into the mouth of a German Professor, and the true, poetic, German SOUL breathes in every line. To attempt to give an idea of the work, by an extract, would be like exhibiting a beautiful parterre, by holding up a single flower. To notice it with subdued enthusiasm, is all that can be done here.—*Prov. Journal.* m 4

LIFE OF THOMAS JEFFERSON, third President of the United States, with parts of his Correspondence never before published, and Notices of of his Opinions on questions of Civil Government, National Policy, and Constitutional Law.—By Geo. Tucker, Professor of Moral Philosophy in the University of Virginia. In 2 vols 8vo. Received at COLMAN'S. m 4

ST. NICHOLAS BY PAULDING.

THE Book of St. Nicholas translated from the original Dutch by Dominie Nicholas Aegidius Oudenarde being the 14th vol. Paulding's Works uniform col. For sale at MUNROE & CO. 134 Washington st. f 25

THE ELECTRA OF SOPHOCLES, with notes, for the use or colleges in the United States, by T. D. Woolsey, Professor of Greek in Yale College; the Promethus of Æschylus with notes, for the use of colleges in the United States, by T. D. Woolsey, Professor of Greek in Yale College; this day published by JAMES MUNROE & CO. opposite School Street. m 4

WHITMAN'S MEMOIR. Memoir of Rev. Bernard Whitman, by Jason Whitman, with a Portrait, for sale at MUNROE & CO'S. 134 Washington st, m 4

WAYS OF LIVING ON SMALL MEANS. Just published Ways of Living on Small Means. Contents:—Estates and Business; Houses and Furniture; Equipage and Servants: Dress, Food and Drink; Medicine, Books and Schools; Customs and Habits; Society; Examples; by the author of the Young Man's Guide—for sale by JAMES MUNROE & CO., opposite School st. m 4

WHITE CHALK FOR BLACK BOARD. JAMES W. BURDITT, Franklin Head No. 27 Court Street, has received from France, prepared White Chalk for Black Board. 3tis f 18

FREE SCHOOL FOR BOYS.

MR. E. M. P. Wells proposes to open a school for Boys, on the 1st of March, distinct from his present one, but under his direction. The object is to meet the wants of a class of boys whom he has often been obliged to refuse admittance, on account either of their being too young, or not able to meet the expense, or, the free and half pay situations in his present school having been full.

The moral and disciplinary system will be the same as in his present school, and the studies such as their capacities may require.

The expense, to those who can afford to pay any thing, including board, clothing, books &c, will be $1.00 per week—six months in advance—

Application can be made to Bishop Griswold, Rev. Dr Wainwright and Josiah Quincy Jr Esq, visitors of his school, or to Mr Wells at the school. f 25.

BOSTON PRESS,

Corner of School and Washington Streets, over Wm. D. Ticknor's Bookstore.

The subscriber has resumed the business of PRINTING, at his former stand. The office is furnished with a general assortment of new *Book and Fancy Job type*, for the printing of Books,

Sermons,	Business Cards,	Checks,
Circulars,	Visiting Cards,	Blanks,
Notices,	Show Bills,	Shop Bills, and
Catalogues,	Hand Bills,	Gold and Colors,

in a superior style, and on low and accommodating terms. ISAAC R. BUTTS.

f 25 6m

POETRY.

THE LITTLE SHROUD.

She put on him a snow white shroud,
A chaplet on his head;
And gathered early primroses
To scatter o'er the dead.

She laid him in his little grave,
('Twas hard to lay him there,)
When spring was putting forth its flowers,
And every thing was fair.

She had lost many children—now
The last of them was gone:
And day and night she sat and wept
Beside the funeral stone.

One midnight, while her constant tears
Were falling with the dew,
She heard a voice, and lo! her child
Stood by her weeping too.

His shroud, was damp, his face was white!
He said, 'I cannot sleep,
Your tears have made my shroud so wet;
Oh, mother do not weep!'

Oh, love is strong!—the mother's heart
Was filled with tender fears;
Oh, love is strong! and for her child
Her grief restrained its tears.

One eve a light shone round her bed,
And there she saw him stand—
Her infant in his little shroud,
A taper in his hand.

'Lo! mother, see my shroud is dry,
And I can sleep once more!'
And beautiful the parting smile
The little infant wore.

And down within the silent grave
He laid his weary head;
And soon the early violets
Grew o'er his grassy bed.

The mother went her household ways—
Again she knelt in prayer;
And only asked of Heaven its aid
Her heavy lot to bear.

THE DYING WIDOW.

[From 'A day in the Woods.']

BY THOMAS MILLER, BASKET-MAKER.

Those cold white curtain folds displace—
That form I would no longer see;
They have assumed my husband's face
And all night long it looked at me;
I wish'd it not to go away,
Yet trembled while it did remain;
I closed my eyes and tried to pray—
Alas! I tried in vain.

I know my head is very weak,
I've seen what fancy can create;
I long have felt too low to speak,
Oh! I have thought too much of late—
I have a few requests to make;
Just wipe these blinding tears away;
I know your love, and for my sake
You will them all obey.

My child has scarce a month been dead,
My husband has been dead but five;
What dreary hours since then have fled!
I wonder I am yet alive.
My child! through him death aim'd the blow,
And from that hour I did decline;
Thy coffin, when my head lies low,
I would have placed on mine.

Those letters which my husband sent
Before he perish'd on the deep,
What hours in reading them I've spent,
Whole nights in which I could not sleep.
Oh! they are worn with many a tear,
Scarce fit for other eyes to see;
But oft when sad they did me cheer—
Pray bury them with me.

This little cap my Henry wore
The very day before he died;
And I shall never kiss it more—
When dead, you'll place it by my side.
I know these thoughts are vain, but oh!
What will a vacant heart not crave?
And as none else can love them so,
I'll bear them to my grave.

The miniature that still I wear,
When dead I would not have removed;
'Tis on my heart—oh, leave it there!
To find its way to where I loved;
My husband threw it round my neck,
Long, long before he called me bride;
And I was told, that midst the wreck,
He kiss'd mine ere he died.

There's little that I care for now,
Except this simple wedding ring:
I faithfully have kept my vow,
And feel not an accusing thing;
I never yet have laid it by
A moment since my bridal day;
Where he first placed it let it lie;
Oh! take it not away!

Now wrap me in my wedding gown,
You scarce can think how cold I feel;
And smooth my ruffled pillow down:
Oh! how my clouded senses reel!
Great God! support me to the last!
Oh! let more air into the room;
The struggle now is nearly pass'd,
Husband and child, I come!

THE SEA SHELL.

Hast thou heard of a shell on the margin of ocean,
Whose pearly recesses the echoes still keep
Of the music it caught, when with tremulous motion,
It joined in the concert poured forth by the deep?

And fables have told us, when far inland carried
To the waste sandy desert, or dark ivyed cave,
In its musical chambers some murmurs have tarried,
It learned long before of the wind and the wave.

Oh! thus should our spirits, which bear many a token
They are not of earth, but are exiles while here,
Preserve in their banishment pure and unbroken,
Some sweet treasured notes of their own native sphere.

Though the dark clouds of sin may at times hover o'er us,
And the discords of earth may their melody mar,
Yet to spirits redeemed some faint notes of that chorus
Which is borne by the blessed, will be brought from afar!

CONSUMPTION—BY BRYANT.

Ay; thou art for the grave: thy glances shine
Too brightly to shine long; another Spring
Shall deck her for men's eyes, but not for thine—
Sealed in a sleep which knows no wakening.
The fields for thee have no medicinal leaf,
And the vexed ore no mineral of power;
And they who love thee wait in anxious grief
Till the slow plague shall bring the fatal hour.
Glide softly to thy rest, then. Death should come
Gently to one of gentle mould like thee,
As light winds wandering through groves of bloom
Detach the delicate blossom from the tree,
Close thy sweet eyes, calmly, and without pain,
And we will trust in God to see thee yet again.

MISCELLANEOUS.

[From Bowring's Minor Morals.]

ORDER.

One morning there was considerable perplexity. Arthur's Latin exercise book was missing, with his exercise in it. Nobody knew where it was. He did not know himself whether he had left it at school, or brought it home. Sure it was that he could not find it, and sure, too, that he had the vexation of being forced to write his exercise over again, his brother having lent him his exercise book to enable him to do so.

'And thus, Arthur,' said Mr Howard, after half an hour had been wasted in the fruitless search, 'and thus you have caused yourself a great annoyance, which might have been prevented by a very little care.'

In Mr Howard's family all such events were wont to lead to useful conversation on the various topics started. So it happened now. And order was the order of the day.

'I have seen many cases, where a wise arrangement of matters,' said Mr Howard, 'has given to a man of inferior industry, inferior zeal, and inferior talent, great advantage over him who possessed all these qualities in a far superior degree. In ordinary affairs, a habit of order is a source of more comfort than you would suppose could possibly depend upon, or be influenced by it. It doubles the usefulness of all the stores we possess by placing them where they are immediately at hand. The possession which cannot be called into the field when wanted, is of no more value than an estate in the moon.

'A smaller portion of knowledge, well ordered and arranged in the mind, is more valuable than a larger portion which is in a state of confusion. No matter how costly the treasures you collect, unless they are accessible they are of little use; they may be even an incumbrance. I remember, during the Peninsular war, seeing some soldiers so overladen with pillage as to impede their march, so that they either lost their lives or fell into the hands of the enemy. 'Knowledge,' my old Philosopher Friend used to say, 'should, like any other material, be portable, without fatigue. If the workman is overburdened, no matter whether it be with rubbish, or the most useful and necessary things,—these become rubbish when they become unmanageable.'

'Marmaduke Method was a boy who made his way through the world, and established a great reputation, and died possessed of great wealth; and he owed all his success to his habits of regularity and order. He was not remarkable for talent, not even remarkable for any thing but this one circumstance; but the practice which he had adopted in early life, of 'putting every thing straight,' as he called it, left much time on his hands, enabled him to enjoy many pleasures more than his companions, spared him many vexations, and brought, at last, distinction and opulence to himself and his children.

'Marmaduke was the child of very poor parents. They could afford him only a small portion of instruction, so they paid for him twopence a week at the parish school. When very young, he was observed by his mother standing on tip toe, and endeavoring to drive a large nail into the wall with a stone he could hardly lift. She found this was to hang his hat upon, for he had been much distressed the day before by seeing his father sit down on his hat, which he had incautiously left on the chair. From that day, however, the hat was always either on Marmaduke's head, or on the nail, or in the appointed place at school. Soon after he found the means of getting two other nails, on which he supended his best pair of shoes, and always took care that they hung straight, for it is not more useful to put them in their right places than to put them there tidily and carefully. By and by he got a little shelf on which the two or three small books he had were kept nice and clean. They were not soiled with dirt, nor rumpled with dogs'-ears, but spoke for themselves in favor of the attentive little boy. His clothes were coarse, but always neatly buttoned; his common shoes were old, but always clean and carefully tied. He could not bear to see any thing wrong which a little trouble would put right, so that when he was seven years old, his schoolfellows gave him the nickname of Mr Orderly, a name which he well deserved. He laughed at the boy who first called him so, and never felt an instant's annoyance when all the other boys took the hint and called him Mr Orderly too.

'Before he was nine years old, his mother died, and his father removed him from school, and obtained a place where he got six-pence a day for cleaning knives and forks and shoes, and running such errands as were required.

'He became a favorite with the servants, since he did every thing so cheerfully and well. Everybody knew where to find what Marmaduke had put away, and all his doings appeared to the greatest advantage, from the order in which he left them. His knives and forks were always arranged side by side, as bright and regular as attention could place them. If he cleaned the plate, it seemed to shine with double lustre, as one piece reflected back the polish of the next. If he was sent on messages, he so arranged it as to go the least distance, and to employ the least possible time, by taking them all in order, which was also 'putting every thing straight.' He had, in truth, a love for right lines of all sorts, and received so much pleasure from the best arrangement of things, that order, and virtue, and happiness were very much alike to him.

'He had not read the poets, nor heard the verse which says that 'Order is heaven's first law.' He did not know by what wonderful regulations suns and stars are kept in their places, seasons return, night and day succeed one another, and generation follows generation. But he had a sense, a tact, which taught him that order was beauty, and that order was wisdom, and the want of order was therefore discordant to his mind. So he naturally sought to 'put things straight,' and when he had done so, he felt as if he had done a good deed, and one that brought with it instant recompense.

'The lady of the house where Marmaduke was, had occasion to go into the kitchen one day, and saw how very nicely he had done his work. She spoke of it to her husband, who had also marked with what neatness and order Marmaduke arranged the shoes he had blacked, and the clothes he had brushed.

'The gentleman recommended Marmaduke to a neighboring chemist, and that love of order, which was quite a habit, and almost a passion with the boy, soon showed itself in the chemist's shop. Marmaduke was very careful not to disturb any thing that was in place, but his anxiety to have everything straight, soon enabled him to arrange matters that had been before neglected, and great was the comfort which his master found in the humble services of the lad. The pins which were before scattered on the floor, were now invariably collected on a pincushion; the pens, which had been thrown about in different places, were now always found in the inkstand; the empty vials were now constantly placed in order according to their sorts and sizes, and the rags and bits of paper, which were before swept every evening out of the shop were now collected by Marmaduke, and, by the chemist's consent, sold to the rag collector at the end of the week for a few pence, which served as pocket-money for Marmaduke, and with which he began his little fortune. Every penny so collected he entered in an account book, and thus the value of money was habitually present to his mind, and as he also entered every farthing he expended, the entry being in view whenever he opened his book, served as a check upon any improper outlay. He thus learned too by his own little affairs to keep accounts correctly, and he was at last allowed to make entries in the books of the chemist. His habits of neatness were such, that, though he wrote indifferently, his love for having 'every thing straight,' made his writing plain and clear. Time improved his hand, and he was soon trusted to keep the journal and the ledger of the trade.

'I need not tell you, that a boy so orderly was very attentive to his person. His coats and trowsers lasted longer than those of most boys of his age, because he was accustomed to be so carefnl of them. One thing he did which was of real use to the chemist. He copied into a book every prescription that came in, with its date and cost, and made a complete index of all the articles it contained, and of the initials or signatures of the Physician that signed it. He thus got a great deal of medical knowledge, and was able at any time to refer to the medicine he had prepared for a particular person. One day, when he heard of a young lady who had been poisoned in consequence of a chemist's boy having sold her oxalic acid instead of Epsom salts, he had great pleasure on reflecting that since he came to the chemist's, no one mistake had been made. If you had asked him how he managed to be so fortunate, he would tell you it was by 'keeping things all straight,' and so indeed it was.

'Marmaduke grew to manhood, and he had the satisfaction of thinking that ever since the age of nine, he had provided for himself; he not only had been of no expense to his father, but he had saved thirty pounds, to which he was now able to add ten pounds a year more, so that he now felt himself in a situation of what seemed to him independence.

'But though the chemist had never told Marmaduke how sensible he was of all the use he had been to him, and though Marmaduke never took to himself any credit, because he believed he had been only doing his duty to a kind and considerate master, —Marmaduke could not but perceive that the tone in which he was spoken to was more and more friendly; and the thought *did* sometimes pass through his mind, that he might become the master in that very shop where he had entered so poor and young a servant. And if it were ever so, I would 'put things straighter,' he said to himself, and spend some money in improving the shop's appearance, and making it more attractive to customers.

'One evening when the chemist was unwell, and Marmaduke had been counselling him to use a prescription which had been very much praised by the customers of the shop for curing the complaint under which he was suffering, he said to Marmaduke: 'Give me your hand, boy! I have long intended to tell you how well pleased I have been with your conduct ever since you came to me. I have always admired your love of order, your thoughtfulness and prudence. You have been obedient to me, and well behaved to my customers. Now I want a little rest, and I mean to give you a part of my business, and if you conduct it well, in a few years, perhaps, I shall leave it wholly to you. You have improved it already, and will, I dare say, improve it more. By my business I have been made comfortable through life, and it has given me more means of comfort than I shall ever want. But it will be a great comfort, in addition, if I live to see the business thrive under your care. At all events, I shall make the experiment.

'Marmaduke Method's name was soon added to the firm, and inscribed in gold letters over the door of the shop. I don't tell you with how much pride Marmaduke looked up to see the painter changing the inscription; but his pride had in it nothing that did him injury, or injured anybody else. It was realizing to himself a dream, in which he had once thought it presumptuous, almost criminal, to indulge. But now that his orderly character, and wish to set 'all things straight' had full play; the changes he introduced were such as excited every body's attention, though nobody called them rash or improper. It was not long before the chemist's portion of profits of the business were really larger than when he had the management of it, so that without any detriment to himself he had done Marmaduke a most important service. And this, my children! is often the case with virtuous actions. They benefit the person served, and that without any sacrifice to the virtuous person.

'At this time the infirmities of age grew upon Marmaduke's father. He had been long dependent upon his son for much of his support, and he was now taken into the house, and made of some use by 'keeping things straight'; for these words did not go out of Marmaduke's mind in his prosperity. 'I owe every thing to this,' he would repeat to the lads, of whom there were now several who received their orders from him,—'I don't give you many lessons, but I say, "keep things straight"'

'The rest of Mr Marmaduke Method's history may be soon told. He married; had several children; taught them the lesson that he had found so useful; saw several of them happily settled; and at last died full of riches and honors; and his will contained these remarkable words:—'By attention to order I rose from poverty to opulence. By it I prevented loss; by it I amassed gain. After my death, let me be put into my coffin in an orderly way; let me be carried by six orderly poor people, and followed by my friends and family in due order, to a clean, orderly, brick-walled grave; and there let me be laid down and 'placed straight,' waiting the orders of my Maker from above.'"

PROSPECTIVE INCREASE OF THE POPULATION OF THE UNITED STATES.

The empire of China, according to Gutzlaff, contains 367 millions of people. The population of the United States, according to Mr. Darby, by a ratio of annual increase, much less than has marked its progress for the last forty years, will be, in one hundred years from this time, 333 millions, which is only 31 millions less than the present population of China. If it is doubted whether the territory of the United States, can sustain such a population, let the reader glance at the following facts in the history of China.

'Chih-le, the province where the court is established, is extremely sandy, and by no means fertile. Its area comprises about 56,700 square miles, and it contains according to the latest census, 27,600,874 inhabitants!' The area of the state of Illinois is 57,900, square miles, and with its superior fertility, who may doubt that it may sustain as many inhabitants as Chih-le in China?

Keang-soo and Gan-hwny, comprising 81,500 square miles, with 27,011,560 inhabitants, are exceedingly fertile, and, perhaps, the most populous districts of China. Why may not Missouri, with an area of 65,500 square miles, support an equal population, in proportion to its territory? And why may not the Mississippi valley, embracing an area of 1,353,145 square miles, support as many inhabitants as China Proper with an area of 1,298,000 square miles?

THE YOUNG SWALLOW—A FABLE.—'What are you doing there' said a swallow to the ants. 'We are gathering a store for the winter,' was the ready answer. 'That is wise' said the swallow; 'I will do so to.' And forthwith she commenced her work, by collecting a heap of dead spiders and flies into her nest. 'What means this,' at length asked her mother. 'Dear mother,' answered the swallow, 'this is a store for the cold winter. Do you gather too; the ants have taught me this lesson.' 'Leave this labor, my child, to the grovelling ants. A kind Providence has vouchsafed to us a happier fate. When the bright summer ends we hie away from hence. On the road we gradually fall asleep and then warm fens receive us, where we rest without feeling hunger or thirst, till a new spring awakens us to a new life.' How many toil through life to amass treasures which they never enjoy, and which prove only a misfortune to those they leave behind. Are we the children of the earth or the heirs of heaven? Let us prove the high descent we claim, and let not the desire of laying up a great heap against old age which perhaps we may never see, absorb all the powers and faculties of our immortal souls.

THE DAUGHTER.—Let no father impatiently long for *sons*. He may please himself with the ideas of boldness and masculine energy and moral or martial achievement, but ten to one he will meet little else than frowardness, recklessness, imperiousness, ingratitude. 'Father, *give* me the portion that falleth to me,' was the imperious demand of the profligate prodigal, who had been indulged from his childhood. This case is a representation of thousands. The painter that drew that portrait painted for all posterity. But the daughter—she clings, like the rose-leaf around the stem, to the parent home, and the paternal heart; she watches the approving smile, and deprecates the slightest shade on the brow; she wanders not on forbidden pleasure grounds; wrings not the heart at home with her doubtful midnight absence; wrecks not the hopes to which early promise had given birth, nor paralyzes the soul that doats on this its chosen object. Wherever the son may wander in search of fortune or pleasure, there is the daughter, within the sacred temple of home, the Vestal Virgin of the innermost sanctuary, keeping alive the flame of its domestic affection, and blessing that existence of which she is herself a part.—*Journal of Com.*

ANIMAL MAGNETISM.—Horne Tooke once went incognito to an animal magnetiser. After various actions, 'Do you begin to feel any thing particularly new, Sir?' said the operator. 'Nothing in the world,' said Tooke, with the most perfect sang froid. More delusions were tried. Still, 'no, no, no!' At length, summoning all his art, 'now,' said the operator, 'I am sure you must perceive something.' 'I do, I do,' exclaimed Tooke, 'most clearly and distinctly. I see that you are a cheat, and your operation an imposture!'

INTERESTING PHENOMENON.—In Mr. Lauriat's last balloon ascension from New York, he went up, it is said, to the height of about five miles. At that height, he says 'the needle of a compass which he had with him, exhibited no peculiar attraction, but waived about at all points of the compass.'

DR JOHNSON.—A pedantic young man who endeavored to imitate the superior writings of Dr. Johnson, and had even considered himself in some respects his equal, one day said to the doctor, 'what do you suppose the world thinks of us?' 'Why,' says the doctor, 'I suppose they think me a bull-dog and you a tin kettle tied to my tail.'

MILTON.—Hume was, I believe, the first who noticed Whitelocke's expression relative to Milton in his office of secretary to the council of state. 'One Milton, a blind man employed to translate into Latin a treaty of Swedenand England.' 'These forms of expression,' adds the historian, 'are amusing to posterity, who consider how obscure Whitelocke himself, though lord keeper and ambassador, and indeed, a man of great abilities and merits, has become in comparison of Milton.'

Milton might have been reinstated in office. His third wife (for he espoused two after the death of Mary Powell,) beseeching him to accept his former place as secretary, he replied, 'You are a woman, and would like to keep your carriage; but I will die an honest man'

HYDROPHOBIA.—In a supplement to the Madras Gazette of June 6, there is an account of the cure of two well authenticated cases of Hydrophobia, after the dreadful effects of the disease had proceeded to a most alarming degree on the patient. One of the cases was successfully treated by Mr. Tymon, of his Majesty's 22d Dragoons, and the other by John Shoulbred, M. D., Surgeon to the Calcutta Native Hospital. In both instances the cure was procured by immediate and repeated bleedings, to the full extent the patient could possibly bear. In one case nearly fifty ounces of blood were taken in a short time. Calomel and opium were given in repeated doses, but the success of the treatment seems decidedly to be attributed to the repeated bleedings.

A SPUNKY YANKEE GIRL.—A Mrs. Mary Hillman, of Martha's Vineyard, has petitioned Congress for some gratuity in her old age, for the following service. She states that when about 15 years of age, in 1776, residing at Martha's Vineyard, a British cruiser came in, and wanting a spar, managed to buy the only one to be had, which was then erected as a liberty pole; that herself and two other girls, on the night previous to its intended removal, bored holes in the pole, filled them with gunpowder, and applying fire, split the pole to pieces, so that it was rendered useless to the enemy. Poor, and now 76, she asks for some small compensation for an act which she considers equal to taking a stand of colors from an invading enemy. The petition was referred.

At the sale of the library of Dr. Soarman, at Stockholm, in 1820, the *skull* of Descartes sold for a considerable sum.

Voltaire's *cane* was some time ago sold in Paris for five hundred francs.

An *old wig*, which had belonged to Kant the German philosopher, was sold, after his death, in 1804, for two hundred francs.

A *waistcoat* belonging to J. J. Rousseau was sold for nine hundred and fifty francs, and his metal watch for five hundred francs.

In 1822, Sterne's *wig* was sold at a public auction in London, for two hundred guineas.

In 1825, the *two pens* employed in signing the treaty of Amiens, were sold for five hundred pounds.

The *hat* worn by Napoleon at the battle of Eylau, was sold in Paris in 1835, for 1930 francs. It was put up for sale at five hundred francs, and there were thirty-two bidders.

GOOD EXAMPLE IN HIGH PLACES.—It is stated in the London Patriot, that when a Missionary from South Africa lately visited Windsor Castle, in company with Tatzoe, a Caffree chief, the royal grand-children, resident in the palace, came and presented the contents of a missionary box to him in aid of missions to the heathen. But is it not written, 'kings shall be my nursing fathers, and queens thy nursing mothers?' Is not the silver and the gold all God's? And is it not through him that 'kings and princes decree justice?' The missionary box at Windsor Castle is its most becoming ornament. And the royal diadem is never so illustrious, as when it bends at the feet of Jesus.—*Missionary.*

Melting it out.—Diodorus Siculus relates that the forest of the Pyrenean mountains being set on fire, and the heat penetrating the soil, a pure stream of silver gushed forth from the bosom of the earth, and revealed for the first time, the existence of those rich lodes afterwards so celebrated. Covetousness yields up its pelf for sacred uses as unwillingly as if it were appointed to succeed the earth in the office of holding and concealing it; but let the melting influence of the cross be felt, let the fire of the gospel be kindled in the church, and its ample stores shall be seen flowing forth from the hidden recesses, and becoming the fine gold of the sanctuary.—*Mammon.*

GREENWOOD'S HYMNS.

C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

MEMOIR OF BERNARD WHITMAN.

BENJ. H. GREENE, 124 Washington st. has this day published 'Memoir of Rev. Bernard Whitman.' This volume contains a likeness of the subject of the memoir.

—Also—

Published this day, 'The Sunday School Teacher, and Children's friend, No. 2. Vol. 2.

—Also—

'Ways of Living with small means,' by the Author of the Young Man's Guide. f 18

BRIDGEWATER COLLECTION NEW EDITION.

SONGS OF THE TEMPLE OR BRIDGEWATER COLLECTION. Twenty-sixth Edition.

The attention of singers is called to the new edition of this well-known and popular work, containing an additional number of Metrical Tunes. The selection of Anthems and Pieces has been very considerably changed, and will be found to embrace much that is new, or such as has not before appeared in this work, of the highest character.

For sale by the dozen or hundred by J. B. RUSSEL, Agent for the American Stationers Company 19 School st. j 7

WORCESTER'S READING BOOKS.—1. WORCESTER'S SECOND BOOK FOR READING AND SPELLING.

Those who have used Mr Worcester's Primer are aware of his peculiar talents in rendering those usually 'dry subjects' interesting to children; and to them it is sufficient to say, that the *Second Book* has the same attractive character as the *First*.

II. A THIRD BOOK FOR READING AND SPELLING; with simple Rules and Instructions for avoiding common Errors. By Samuel Worcester.

The plan and character of this work is different from any other now in use. Each lesson is preceded by a Rule and List of Errors; and the reading is designed to be rendered not merely an exercise, but a study requiring the use of the mind. We approve of the plan of this book; it is just such a one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

This is one of the most useful reading books for common schools. It strikes us as particularly deserving the attention of teachers.—*Daily Advocate.*

One of the most useful reading books that has yet appeared. We recuommend teachers and parents to give it an early examination.—*American Traveller.*

We think it a *valuable* acquisition to the young scholar, both as a monitor for the correction of errors in reading and pronouncing, as well as a guide in manners and morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character.—*Morning Post.*

III. FOURTH BOOK OF LESSONS FOR READING, with Rules and Instructions. By Samuel Worcester.

From the Annals of Education.

It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading, and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books, is to make reading a *study* in our schools, instead of a mere exercise.

We regard the Fourth Book, on the whole, as a useful compilation for the classes for which it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning, and in the Errors and Questions at the end of each chapter, is also at the end of the work, even more than the author, in his modesty has ventuaed to claim.

From the Principal of the Woodstock high School.

Worcester's Fourth Book is truly deserving of notice. The subjects and arrangements are indeed *excellent*. His rules at the head of each chapter, and his exposition of errors, together with his list of phrases, &c. all combine to render the book such a one as is needed in our schools.

From Ebenezer Baily, Principal of the Young Ladies' High School, Boston; Author of 'Young Ladies' Class Book,' and 'First Lessons in Algebra.'

I have used Worcester's series of reading books in my school ever since they were published, and regard them as among the most valuable works of the kind with which I am acquainted.

From the Rev. James W. Poland Teacher of Youth.

Having made use of Worcester's Third and Fourth Books of Lessons for Reading, &c. in my school for some time past, I feel that I can recommend them with perfect confidence, as being superior to any that I have ever used, for forming correct habits in reading. At the commencement of each lesson, a rule is given in such a familiar manner, that no scholar, after reading it twice, can forget the substance of it. The errors noticed at the close of each lesson, together with the questions, fix the attention still more, and afford both interest and instruction. I sincerely hope that many teachers of youth will be induced to give both books a candid examination; after which, I think they will not hesitate to give their decided preference.

From Rev. James Culbertson, Rev. G. C. Sedgwick, W. Brell, Esq. and John M. Howe, (Principal McIntyre Free School,) Zanesville, Ohio.

We have examined Worcester's Reading Books, and think them the most useful reading books that have yet appeared. They are a valuable acquisition to the young scholar, both as a monitor for the correction of reading and pronouncing, and as a guide in manners and morals. The lessons are selected with much judgment, and are well calculated to instruct the mind, while they form the character. We recommend to parents and teachers to give them early examination.

The above series of Reading Books, is particularly recommended as worthy of the attention of Teachers and School Committees, as they are precisely adapted to the wants of our Common Schools and Academies.

Published by CHAS. J. HENDEE, and for sale by the Booksellers in all parts of the U. States

o 29 tf

PROSPECTUS OF STORIES FROM REAL LIFE.

THE entire and decided approbation with which the little volume, termed 'THREE EXPERIMENTS OF LIVING,' (very recently published) has been received in Boston and vicinity, has induced the publisher to issue a new edition of it, as the first number of a *Periodical*, that individuals and families, in distant, as well as neighboring regions of the United States and British Provinces, may have within their reach, at a small expense, these *three moral and well-told stories.*' The subjects connected with the '*means of living*,' being various, an arrangement has been made to continue a series of five small volumes, all having a direct practical bearing upon the duties and happiness of life. The title of this new *periodical*, will be 'STORIES FROM REAL LIFE, *designed to teach true Independence, and Domestic Economy.* Each part, or volume, will contain about 150 pages, and will be complete in itself. It will be issued monthly, commencing with this month. Price 24 cents a Part. The whole series will be given for *one dollar*; or, if preferred, five copies of either part will be sent to one address for one dollar, and thirty copies for five dollars, or six copies of the *series* for five dollars, to *one address.* Payments are required in advance.

PART FIRST, is now ready, and contains the THREE EXPERIMENTS OF LIVING.

Living Within the Means.
Living Up to the Means.
Living Beyond the Means.

Opinions of the Press, respecting Part First of this series.

'It is written in a pleasing style, and contains lessons on domestic economy, worthy of being read and pondered by all classes of people.'

'We have read with much pleasure, this little volume, which is calculated to do good. The author is well acquainted with the human heart, and desirous of elevating the tone of moral feeling in society.'

'It is peculiarly well adapted to these times of extravagance and speculation. The story is well told throughout; and persons in all the different walks of life, may find valuable hints.'

'It is replete with sound doctrine and salutary precepts conveyed in the moral of three well told but simple stories.

'We cannot too highly commend the work. It is practical in its lessons, simple in its language, excellent in its moral, and conveys its lesson in an irresistible and interesting manner.'

Also, from the Author of the Young Man's Guide

'It is one of the best things in the English language. This unqualified praise is not given without a full and careful examination of its contents, and of their social and moral tendency.'

From Mrs. L. H. Sigourney.—'I was not able to lay it out of my hands, until it was finished, so deeply interesting was it to me.'

'This work has created more attention than any novel heretofore published, The characters are Living Pictures. The scenes replete with interest, Simplicity, and Truth.'

S. COLMAN, Publisher, 121 Washington Street, Boston, Mass. February, 1837. f 18

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED,

At 19 Water Street, Boston.

CHANDLER ROBBINS, EDITOR.

TERMS.—*Three Dollars*, payable in six months, or *Two Dollars and Fifty Cents*, if paid in advance. To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communicatons, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.